

**In Defense of Imam ul Adham**  
against the slanders against him

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# بسم الله الرحمن الرحيم

**I seek refuge in Allah from Satan, the rejected one.**

**In the name of Allah, The Most Compassionate, Ever-Merciful.**

**May Allah send blessing upon the greatest of creation, and whoms intercession is hoped for in this world and the hereafter.**

**After I ask Allah to be pleased with Imam Abu Hanifa, Abu Yusuf and Muhammad ash-Shaybani and our ahnaf.**

**This pdf is made by mulla\_safwan and ahsanxcxi1 in defense of our imam and our madhab against the slanders and propaganda raised against it.**

**More especially a pdf made against our madhab and Imam.**

**<http://www.islamic-laws.com/download/Hanafi%20Fiqh%20Exposed.pdf>**

**The pdf could be read above.**

## Hanafi Fiqh Exposed

Aboo Hanifa also known as 'Nu'man ibn Thabit,' was the founder of the present day Hanafi sect of the 'Ahl us Sunnah.' The Hanafi school is the oldest and by far the largest from the four schools along with the Shafi, Maliki and Hanbali. It is also important to mention, Fiqh Hanafi was the official madhab of the Abbasid empire, who had been responsible for the massacre of the Imams of Ahlulbayt (a.s). Aboo Hanifa is regarded by some as 'Al-Imam Al-A'zam' (the Great Imam). Let us take a look at this great Imam and his contribution to the Islamic world in light of the opinion of the Salaf.

➤ **The first narration brought by this jahil is presented below :**

**Ahmad bin Hanbal was asked about Malik bin Anas.**

**The reply was 'His Hadeeth is correct but his opinions are weak.'**

**Then he was asked about Awzai, he replied: 'His hadeeth and opinion are both weak,'**

**Then he was asked about Abu Hanifa, he said, 'neither his opinion nor his hadith [is sahih]'**

**Then he was asked about Imam Shafi, the reply was, 'His Hadeeth and opinion both are Sahih'**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 576**

➤ **ANSWER :**

**Reading the footnote one can know the situation of this narration.**

**The footnote of this narration says;**

**“Fanaticism (ta’asub) is apparent in this narration, how can you say that al-**

**Awzai is weak (Daeef) in hadith?”**

**In this narration, Ahmad bin hanbal did not criticise Abu hanifa only, he criticized other trustworthy aimma as well except al-Shafi’i because he was his teacher.**

**Imam ibn al-Subki (d. 771 AH) said;**

**“If there is evidence indicating that reason for criticism is either Madhabi Ta’asub (fanaticism) or something else, then we do not pay attention to that criticism. Otherwise, if we opened this door or took precedence over criticism in its entirety, then none of the imams would be safe, for there is no imam except that critics have criticized him”**

**[Tabqat al-Shafiyyah, vol 2 page 9]**

### **➤ NEXT NARRATION :**

**Ahmad bin Al-Hassan Al-Tirmidhi said: ‘I heard Ahmad bin Hanbal saying: ‘Aboo Hanifa used to tell lies.’**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 579.**

### **➤ ANSWER :**

**The footnote of the athar declares it sahih while the reality is opposite and the muhaqiq is wrong in his ijtihaad.**

**The reasons are as follows:**

**The Athar has two isnads and funnily both are weak.**

**The first sanad:**

**Al Ateeqi>Yusuf>Al Uqaili>Suleiman bin Dawoud Al Uqaili told us.....**

**In this sanad Suleiman bin Dawoud Al Uqaili is majhul.**

**And the second sanad is as follows;**

**Ubaidullah bin Omer Al Waez>Othman bin Jaafar Muhammad Al-Subaie>Al-Faryabi>Jaafar bin Muhammad>Ahmad Al Hasan Al Tirmidhi**

**In this sanad Othman bin jaafar Muhammad al subaie is majhul.**

**Ilzami Jawab to those who use this narration to critise imam e adham :**

قوم معروفين بالصلاح والديانة والشقة والأمانة، واحتج بما أخبرني البرقاني، قال:  
حدثني محمد بن أحمد بن محمد بن عبد الملك الأدي، قال: حدثنا محمد بن علي الإيادي،  
قال: حدثنا زكريا الساجي، قال: حدثني أحمد بن محمد البغدادي، قال: حدثنا إبراهيم  
بن المنذر، قال: حدثنا محمد بن فليح، قال: قال لي مالك بن أنس: هشام بن عروة  
كذاب. قال أحمد بن محمد: فسألت يحيى بن معين، فقال: عسى أراد في الكلام، وأما في

**Imam Malik calls Hisham bin Urwah a kazzab (liar).**

**Let's see what Imam Dhahabi has written about Hisham Bin Urwah :**

**Imam ul thiqah, Shaykh ul islam**

**Ibn Saad said: Thiqah, kathir ul hadith, hujjah.**

**Abu hatim said: Thiqah, Imam fil hadith**

**Yahya bin maeen and a group said:**

**Thiqah**

**[Siyar ailam nubala]**

**Hence, some people who criticize imam e adham, imo this is a really good reply to them.**

### **➤ NEXT NARRATION :**

**Imam Ahmad bin Hanbal said: ‘According to me, the opinion of Aboo Hanifa is equal to the faeces of goats.**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 569.**

### **➤ ANSWER :**

**And sanad of this narration is given below;**

**Bin Rizq told us, Ahmad bin Salman the jurist known as Al-Najjad told us, Abdullah bin Ahmed bin Hanbal told us, Minha bin Yahya told us, he said.**

**In this sanad,there is Al-Najjad, about whom :**

**Daraqutni said; He narrated from someone else's book which were not in it's original version**

**Khatib said: He became blind in his later life**

**Ibn A'adan said: His narrations were not included in Sahih [Bukhari/Muslim]**

- ٤ - أحمد بن سلمان بن الحسن النّجاد الحنبلي:
- مشهور، وقال الدارقطني: حدث من كتاب غيره ما لم يكن في أصوله.
- قال الخطيب: وكان قد عمى في الآخر فلعل بعض الطلبة قرأ عليه ذلك
- وقال ابن عبدان: لا يدخل في الصحيح.

**{Kitab al Mukhtaliteen, al-'Alai}**

**And the sanad also includes Minha bin Yahya,whose a munkar al hadith.**

- حدثني أحمد بن محمد الغزال قال: أخبرنا محمد بن جعفر الشروطي قال: أخبرنا أبو الفتح محمد بن الحسين الأزدي الحافظ قال: مهني بن يحيى الشامي نزل بغداد منكر الحديث.

**Abu al-Fath al Azdi said: Mihna bin Yahya is Munkar ul hadith Tarikh baghdad vol 15 page 359.**

## ➤ **NEXT NARRATION :**

**Hasan saqqaf said :**

**“Among the salafis are those who have extreme hatred for Abu hanifa and Hanafis, for the hanbalis used to believe that Abu hanifa was a misguided imam, As it is mentioned in this book, “Kitab al Sunnah by Abdullah bin Ahmad..”**

## ➤ **ANSWER :**

**So it's clear that this is not the opinion of Hasan saqqaf, he is just quoting the “Al-Sunnah” of Abdullah bin Ahmad. Allamah al-Arnaut said that more than 50% of narrations in this book are either weak or fabricated ;**

**(<https://web.archive.org/web/20220819111009/http://www.masud.co.uk/ISLAM/nuh/littlk.htm>)**

**The rest which are authentic; then Ahmad bin hanbal did criticism on the basis of rumors, he also did ruju which will be proved at the end.**

**Moving towards the two athar, they will be refuted later.**

**Next two athaar presented by him ,one can see that the muhaqiq weakens both of the athar, giving the reasons for it aswell,which are as follows;**

**(5th) He says that the narrator Ishaq bin Ibraheem Hunaini is Zaeef.**

**(7th) He says Habib bin Abi Habib is “kazzab”.**

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أخبرني محمد بن الحسين الأزرق، قال: أخبرنا محمد بن الحسن بن زياد المقرئ أن أبا رجاء المروزي أخبرهم، قال: قال حمّويه بن مخلد، قال: محمد بن مسلمة المدني، وقيل له: ما بال رأي أبي حنيفة دخل هذه الأمصار كلها، ولم يدخل المدينة؟ قال: لأن رسول الله ﷺ، قال: «على كل نقب من أنقابها ملك يمنع الدجال من دخولها» وهذا من كلام الدجالين فمن ثم لم يدخلها، والله أعلم<sup>(١)</sup>.

أخبرنا ابن الفضل، قال: أخبرنا عبد الله<sup>(٢)</sup> بن جعفر بن درستويه، قال: حدثنا يعقوب بن سفيان، قال<sup>(٣)</sup>: حدثني الحسن بن الصباح، قال: حدثنا إسحاق بن إبراهيم الحنيني، قال: قال مالك: ما ولد في الإسلام مولود أضرب على أهل الإسلام من أبي حنيفة. وكان يعيب الرأي ويقول: قبض رسول الله ﷺ وقد تم هذا الأمر واستكمل، وإنما ينبغي أن تتبع آثار رسول الله ﷺ وأصحابه ولا تتبع الرأي، وإنه متى اتبع الرأي جاء رجل آخر أقوى منك في الرأي<sup>(٤)</sup> فاتبعته، فانت كلما جاء رجل غلبك اتبعته، أرى هذا الأمر لا يتم<sup>(٥)</sup>.

أخبرنا ابن رزق، قال: أخبرنا ابن سلم، قال: حدثنا الأبار، قال: حدثنا أبو الأزهر<sup>(٦)</sup> النيسابوري، قال: حدثنا حبيب كاتب مالك بن أنس، عن مالك ابن أنس، قال: كانت فتنة أبي حنيفة أضرب على هذه الأمة من فتنة إبليس في الوجهين جميعاً، في الإرجاء، وما وضع من نقض السُّل<sup>(٧)</sup>.

(١) إسناده تالف، محمد بن الحسن بن محمد بن زياد المقرئ. منهم كما تقدم في ترجمته من هذا الكتاب (٢/ الترجمة ٥٨٤).

(٢) في م: «عبيد الله»، محرف، وهو راوية كتاب «المعرفة» ليعقوب.

(٣) المعرفة والتاريخ ٢/ ٧٨٩ - ٧٩٠.

(٤) قوله: «في الرأي» سقط من م.

(٥) إسناده الخبر ضعيف، لضعف إسحاق بن إبراهيم الحنيني، وذكره ابن جرير الطبري في تهذيب الآثار كما في جامع بيان العلم ٢/ ١٤٤ عن الحسن بن الصباح، عن الحنيني، عن مالك، قال: قبض رسول الله ﷺ وقد تم هذا الأمر... إلخ، ليس فيه ذكر لأبي حنيفة.

(٦) في م: «الأزهر»، وهو محرف.

(٧) إسناده تالف، حبيب، هو ابن أبي حبيب المصري كاتب مالك متروك وكذبه أبو داود.

## ➤ **NEXT NARRATION :**

**Al-Waleed bin Muslim said: "Imam Malik bin Anas said to me, 'Do the people mention Aboo Hanifa in your country?' I replied: 'Yes.' He replied: 'Your country should not be stable.'"**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 551.**

## ➤ **ANSWER :**

**The sanad of this athar contains Walid bin Muslim, whose reliability is as follows;**

الوليد روى عن مالك عشرة أحاديث ليس لها أصل منها أربعة عن نافع وقد تقدم هذا في الأصل في ترجمة صدقة بن خالد وقال مهنا سألت أحمد عن الوليد فقال اختلطت عليه أحاديث ما سمع وما لم يسمع وكانت له منكرات منها حديث عمرو بن العاص لا

أبيه قال كان الوليد رفاعا وقال المروزي عن أحمد  
كان الوليد كثير الخطأ وقال حنبل عن ابن معين

**Abu dawud said : He narrated 10 narrations from Malik which have no basis [they are fabrications]**

**Ahmad bin hanbal said:**

**Ikhtilat occurred to him, due to which he mixed what he heard and what he did not hear and he narrated munkar narrations, he was kathir ul khataa as well (one who often do mistakes)**

**[Tahzeeb al-Tahzeeb vol 11 page 155]**

**Now for the athars I skipped, I would give answer for them.**

**Mansoor bin Muzahim said: 'I heard Malik bin Anas saying Aboo Hanifa mocked the religion and whoever mocks the religion is irreligious.'**

**Mutrif said: 'I heard Imam Malik saying the error must be extinguished from religion and Aboo Hanifa was an error.'**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 552.**

## **➤ ANSWER :**

**Now for the first one there is no doubt of its authenticity, but the meeting of Imam Malik with Imam Abu Hanifa isn't proved. He said these due to the rumors spread out. And Khatib Al Baghdadi writes in his book that Imam Malik was criticised by a group of scholars for speaking wrong about thiqah imams and narrators.**

قد ذكر بعض العلماء: أن مالكا عابه جماعة من أهل العلم في زمانه، بإطلاق لسانه في قوم معروفين  
بالصلاح والديانة والثقة والأمانة، واحتج بما أخبرني البرقاني، قال: حدثني محمد بن أحمد بن محمد بن عبد

**Also, other narrations testify that Imam Malik after meeting Imam Abu Hanifa highly praised him which would be presented after.**

**Ibn al-Najjar after mentioning these statements of Malik said :**

**"This is not appropriate to come from Malik because he used to praise Abu hanifa as Khatib narrated .. Al-Shafi'i said that Malik was asked, "Did you see Abu Hanifah?" He replied, "Yes, I saw a man if he were to speak to you regarding this pillar that he will make it gold then it would happen through his proofs.(i.e. his proof is powerful)"**

**This opinion of Malik regarding Abu Hanifa is closer to praise than criticism. Those who followed the Maliki school from the time of Malik until our time ..**

**- which is the year 621 - are not able to prove an error for Abu Hanifa, so how can it be permissible for a jurist to speak about the matter of another jurist and not do what he said? The issues of disagreement are very famous"**

الرد على أبي بكر الخطيب البغدادي - ابن النجار البغدادي - الصفحة ٧٠

وروي عن إبراهيم بن مخلد إلى أبي مصعب الأصم قال سئل مالك بن أنس عن قول عمر في العراق بها الداء العضال؟ قال: الهلكة في الدين ومنهم أبو حنيفة. لم يرد عمر رضي الله عنه بالداء العضال الهلكة في الدين كما ذكر مالك، إنما أراد الوفاء بتأويل قوله لا تسكنوا العراق فإن العرب لا تصلح إلا حيث يصلح البعير. فاختطوا بأرض العرب. فاختط الناس الكوفة والبصرة فكنوا إليه وإنا قد اختطينا بأرض كوفة، فسميت الكوفة وبأرض بصرة فسميت البصرة. وروي عن جعفر إلى مطرف أنه قال سمعت مالكا يقول الداء العضال الهلاك في الدين وأبو حنيفة من الداء العضال. وروي عن ابن رزق إلى الوليد بن مسلم قال قال لي مالك بن أنس: أينكم برأي أبي حنيفة عندكم؟ قلت: نعم. قال: ما ينبغي لبلدكم أن يسكن. وروي عن علي بن المحدث إلى الوليد بن مسلم قال قال لي مالك بن أنس: أينكم أبو حنيفة ببلدكم؟ قلت: نعم. وقال ما ينبغي لبلدكم أن يسكن. وروي عن علي بن مفضل إلى منصور بن مزاحم قال سمعت مالك بن أنس يقول - وذكر أبا حنيفة - فقال: كاد الدين، كاد الدين. وروي عن ابن رزق إلى منصور بن مزاحم قال سمعت مالك يقول: إن أبا حنيفة كاد الدين ومن كاد فليس له دين. وروي عن أحمد العتيقي إلى أبي محمد عبد الرحمن بن أبي حاتم الرازي عن أبيه عن ابن أبي سريج قال سمعت الشافعي يقول سمعت مالك بن أنس - وقيل له أتعرف أبا حنيفة؟ فقال نعم ما قلنكم برجل لو قال هذه السارية من ذهب لقام دونها حتى يجعلها من ذهب وهي من خشب أو حجارة قال أبو محمد: يعني أنه كان يثبت على الخطأ ويحتج دونه ولا يرجع إلى الصواب إذا بان له. هذا لا يصلح أن يصدر عن مالك، لأن مالكا رضي الله عنه كان يثني على أبي حنيفة وهو ما رواه الخطيب. قال: أنبأنا البرقاني أنبأنا أبو العباس بن حمدان لفظا حدثنا محمد بن أيوب حدثنا أحمد بن الصباح قال سمعت الشافعي محمد بن إدريس قال قيل لمالك بن أنس: هل رأيت أبا حنيفة؟ قال نعم رأيت رجلا لو كلمك في هذه السارية أن يجعلها ذهبا لقام بحجته. وأما قول أبي محمد إن مالكا على أنه كان

بُشِّرَ علي الخطأ ويحتج دونه ولا يرجع إلى الصواب إذا بان له فمن أين لأبي محمد هذا؟ وهذا القول من مالك في حق أبي حنيفة أقرب إلى المدح منه إلى الذم وأظهر.

ثم إن القائلين بمذهب مالك من عهد مالك إلى وقتنا هذا - وهي سنة إحدى وعشرين وستمائة - لا يقولون على إثبات خطأ لأبي حنيفة، فكيف يسوغ لفقهاء أن يتكلموا في أمر فقيه ولا يقوم بما قال ومسائل الخلاف أشهر من أن أبينها لك وليس المراد من كتابنا هذا الإكثار وإنما مرادنا الاختصار.

وروي عن حمزة إلى أبي بائل الأشعري قال سمعت أبا يوسف القاضي يقول: كنا عند هارون أنا وشريك وإبراهيم بن أبي يحيى وحفص بن غياث، قال فسأل هارون عن مسألة فقال إبراهيم بن أبي يحيى حدثنا صالح عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم.

وقال شريك حدثنا أبو إسحاق عن عمرو بن ميمون قال: قال عمر بن الخطاب.

وقال حفص حدثنا الأعمش عن إبراهيم عن علقمة قال: قال عبد الله قال: وقال لي أنا: ما تقول أنت قال: قلت قال أبو حنيفة قال فقال خلك يس.

قلت: تفسيره تراب على رأسه. هذا القول إنما أراد به الخطيب التشجيع على أحسن وجهيه أما الوجه الآخر فهو الصحيح لأن الخطيب إنما أراد التشجيع وما علم ما ينقل، لأن الأمة قد أجمعت أن أئمة قد أجمعت أن أئمة الأمصار هم اليوم الأربعة فمتى جاء عن أحدهم كلام لا يشك أنه منقول من الكتاب والسنة، أو مفسر عليهما أو على أحدهما، ولا شك أن الخبر الوارد عن النبي صلى الله عليه وسلم لا يكمل العمل به اليوم، لأننا لا نعلم أحوال الرواة ثم إن المحدثين يأخذون الآثار عن سمع وهو طفل صغير لم يلق على ما يرويه ولا يعلم كيف سمعه. أو يكون رجلاً سمع الحديث ثم لم يقرأه ولم يدر ما هو حتى يرويه. وقد أجمعت الأمة على أنه لا يجوز أخذ الأحكام إن ممن سمعها ورواها وأداها كما سمعها، كما قال عليه الصلاة والسلام: (رحم الله امرءاً سمع مقالتي فرواها وأداها كما سمعها) وإذا سمع أحد الخبر على هذا الوجه لا يحل له العمل به حتى يعلم أناسخاً هو أو منسوخاً، أم ثم حديث آخر يجب على الفقيه أن يجمع بينهما مثل قوله صلى الله عليه وسلم - لما سئل عن

[Radd Ala khatib baghdadi, ibn al-najjar, page 70 & 71]

**Al-Layth Ibn Sa'd narrated: I met Malik in Madinah and I said to him: “I see that you’re wiping sweat from your forehead ...”, so Malik replied: “Abu Hanifah made me sweat, he is truly a faqeeh (jurist), O Egyptian!”**

**– Tartīb al-Madārik [1/152] and Ta'nīb al-Khatib [p:7]**

فَقِيلَ لَهُ: كَيْفَ رَأَيْتَ مَالِكًا؟ قَالَ: رَأَيْتُ رَجُلًا عَالِمًا. قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: نَعَمْ الْخَلْفَ لِلنَّاسِ مَالِكٌ. وَقَالَ عَبْدُ الْعَزِيزِ: مَالِكٌ سَيِّدُنَا وَعَالِمُنَا. قَالَ اللَّيْثُ: لَقِيتُ مَالِكًا بِالْمَدِينَةِ فَقُلْتُ لَهُ: إِنِّي أَرَاكَ تَمْسَحُ الْعَرَقَ عَنْ جَبِينِكَ. قَالَ: عَزَفْتُ مَعَ أَبِي حَنِيفَةَ. أَنَّهُ لَفَقِيهِ يَا مِصْرِي. ثُمَّ لَقِيتُ أَبَا حَنِيفَةَ فَقُلْتُ: مَا أَحْسَنَ قَوْلَ ذَلِكَ الرَّجُلِ فَيْكَ.



أخبرنا البرقاني، قال: حدثنا أبو العباس بن حمدان لفظاً، قال: حدثنا محمد بن أيوب، قال: أخبرنا أحمد بن الصَّبَّاح، قال: سمعتُ الشافعي محمد ابن إدريس، قال: قيل لمالك بن أنس: هل رأيت أبا حنيفة؟ قال: نعم، رأيت رجلاً لو كلمك في هذه السَّارية أن يجعلها ذهباً لقام بحجته<sup>(٢)</sup>.

حدثني الصُّوري، قال: أخبرنا الخصيب بن عبدالله القاضي بمصر، قال: حدثنا أحمد بن جعفر بن حمدان الطَّرَسُوسي، قال: حدثنا عبدالله بن جابر البرَّازي، قال: سمعتُ جعفر بن محمد بن عيسى بن نُوح يقول: سمعتُ محمد ابن عيسى بن الطَّبَّاع يقول: سمعتُ رَوْح بن عُباد يقول: كنتُ عند ابن جُريج سنة خمسين وأتاه موتُ أبي حنيفة، فاسترجع وتوجَّع، وقال: أي علم ذهب؟ قال: ومات فيها ابن جُريج<sup>(٣)</sup>.

أخبرني أبو بشر الوكيل وأبو الفتح الضُّبي؛ قالوا: حدثنا عمر بن أحمد الواعظ، قال: حدثنا أحمد بن محمد بن عصمة الخُراساني، قال: حدثنا أحمد ابن بَسْطام، قال: حدثنا الفضل بن عبد الجبار، قال: سمعتُ أبا عثمان حمدون ابن أبي الطُّوسي يقول: سمعتُ عبدالله بن المبارك يقول: قدمت الشام على الأوزاعي فرأيتُه ببيروت، فقال لي: يا خُراساني من هذا المُبتدع الذي خَرَج بالكوفة يُكنى أبا حنيفة؟ فرجعت إلى بيتي، فأقبلتُ على كتب أبي حنيفة، فأخرجتُ منها مسائلَ من جِداد المسائل، وبقيتُ في ذلك ثلاثة أيام، فجئتُ يوم الثالث، وهو مؤذنٌ مسجدهم وإمامهم، والكتاب في يدي، فقال لي<sup>(٤)</sup>: أي

(١) رجاله ثقات، حجر بن عبد الجبار هو الحضرمي لا نعرف فيه جرْحاً، وسليمان بن أبي شيخ هو الواسطي الثقة المتقدمة ترجمته في هذا الكتاب (١٠/ الترجمة ٤٥٨٣).

(٢) إسناده صحيح.

(٣) إسناده صحيح رجالها ثقات.

(٤) سقطت من م.

**Al-Shafi'i said that Malik was asked, "Did you see Abu Hanifah?" He replied, "Yes, I saw a man if he were to speak to you regarding this pillar that he will make it gold then it would happen through his proofs.(i.e. his proof is powerful)'**

**[Tareekh Baghdad 15/463 Dr. Bashar Awad said: The chain is authentic]**

**These two narrations testify that Imam Malik after meeting Imam Abu Hanifah highly praised him. And the second athar;**

**The second athar presented by him consists of**

**Mutraf,**

**1. Ibn Adi said:**

**He narrated munkar (rejected/problematic) narrations from Ibn Abi Dha'ib, Abdullah ibn Umar, Malik, and others.**

**[Al-Kamil fi Ad-Dhuafa' (8/110)]**

**2. Abd ar-Rahman said: My father (Abu Hatim) was asked about Mutarrif ibn abdullah, so he said: "He is truthful (sadooq) but muztarib (confused/inconsistent) [narrator]."**

**[Al-Jarh wat-Ta'deel by Ibn Abi Hatim (8/315)]**

**As the skipped narrations have been answered, moving forward,**

## **➤ NEXT NARRATION :**

**Ibn Abdul Barr: Imam Malik said: "Had Aboo Hanifa rebelled against the nation through the sword it would have been less harmful."**

**Source: Jami'a Bayan Al-Elm. Vol. 3, Pg. # 334.**

## ➤ **ANSWER :**

**Imam Ibn Abd al-Barr himself gave answer to this by saying :**

**"The Ashab ul Hadith have been extremely excessive and unfair in their opposition to Imam Abu Hanifa, may Allah have mercy on him. They accuse him of introducing opinion and conjecture into the traditions, but this is an exaggeration. If Imam Abu Hanifa rejected some traditions, he did so by interpreting them, and this is not something unique or strange that deserves such slander and disparagement. Many scholars and Imams before him have done the same, both in his time and in later times. Imam Abu Hanifa did not invent any innovation. Whatever he did, he did following the example of the great scholars of his city, such as Ibrahim al-Nakha'i and the companions of Ibn Mas'ud. It is true that Imam Abu Hanifa and his followers derived rulings based on assumptions, but this is something that I believe is found among all scholars. What scholar or Imam has not interpreted verses and hadiths in probable ways? Who has not applied the rulings of abrogation or confirmation?"**

**Imam Ibn Abd al-Barr then quotes the criticism of Layth bin Saad on Malik ibn Anas ;**

**"Yahya bin Salam said: I heard Abdullah bin Ghanim in the presence of Ibrahim bin al-Aghlab narrating from al-Laith bin Saad, who said: 'I counted seventy issues of Malik bin Anas, all of which contradict the Sunnah of the Messenger of Allah (peace be upon him), and he gave them based on his own opinion. I even wrote to him advising him about this.'"**

**[Bayan al-'ilm wa fadhlulu, page # 1079-1080]**



عَلَيْهِ وَسَلَّمَ مِمَّا قَالَ فِيهَا بِرَأْيِهِ قَالَ: وَلَقَدْ كَتَبْتُ إِلَيْهِ أَعْظُهُ فِي ذَلِكَ " قَالَ أَبُو عُمَرَ: «لَيْسَ أَحَدٌ مِنْ عُلَمَاءِ  
الْأُمَّةِ يُثْبِتُ حَدِيثًا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَرُدُّهُ دُونَ ادِّعَاءِ نَسْخِ ذَلِكَ بِأَثَرٍ مِثْلِهِ أَوْ بِإِجْمَاعٍ أَوْ  
بِعَمَلٍ يَحِبُّ عَلَى أَصْلِهِ الْإِنْقِيَادُ إِلَيْهِ أَوْ طَعْنٍ فِي سَنَدِهِ، وَلَوْ فَعَلَ ذَلِكَ أَحَدٌ سَقَطَتْ (١٠٨١) عَدَالَتُهُ فَضْلًا عَنْ

**Ibn Abdul Bar then says : “There is no scholar of the nation who confirms a hadith from the Messenger of Allah, may Allah bless him and grant him peace, and then rejects it without claiming that it was abrogated by a similar trace, or by consensus, or by an action that must be followed in its original form, or by casting doubt on its chain of transmission.**

### ➤ **NEXT NARRATION ;**

**Imam Shafi said: "I saw the books of Aboo Hanifa's companions, they were comprised of 130 pages, I found in them 80 pages that contradicted the Qur'an and Sunnah."**

**Source: Tarikh Baghdad. Vol. 7, Pg. # 566.**

### ➤ **ANSWER ;**

**The reply to this narration is quite easy; this is only due to difference in madhab just like Layth critised Imam Malik. This has already been showed so I won't be bringing stuff again. And the ruju of Imam Shafi is proved and he himself has been critised by many scholars.**

**The narration which he used for criticism of Imam Abu Hanifa, in its sanad is**

**Muhammad bin Abdullah ibn Abdul Hakam, who has written a book called "Radd Ala Shafi"**



ولد سنة اثنتين وثمانين ومائة. وروى عن ابن وهب وأبي ضمرة وابن أبي فديك  
والشافعي واشهب وإسحاق بن الفرات وعدة. وتفقه بأبيه وبالشافعي. روى عنه  
النسائي وابن خزيمة وابن صاعد وابن أبي حاتم وأبو بكر بن زياد والأصم وخلق.  
قال النسائي: ثقة. وقال مرة: لا بأس به. وقال ابن خزيمة ما رأيت في الفقهاء أعلم  
بأقاويل الصحابة والتابعين منه. وقال ابن أبي حاتم ثقة صدوق أحد فقهاء مصر من  
أصحاب مالك وقال أبو إسحاق الشيرازي حمل في المحنة إلى بن أبي داود فلم يجبه  
فردوه وانتهت إليه الرئاسة بمصر في العلم وقال بن خزيمة أما الإسناد فلم يكن  
يحفظه قلت له كتب كثيرة منها الرد على الشافعي وكتاب أحكام القرآن ورد على

**Muhammad bin Abdullah ibn Abdul hakam, Imam , Hafidh, Faqih of his time.**

**Ibn Khuzayma said : I have not seen anyone in fiqh more knowledgeable about the sayings of Sahaba and Tabiyeen than him**

**Abu hatim : He was one of the fuqaha of Misr and ashaab e Malik**

**I say : He wrote many books, one of them was "Radd Alal Shafi'i**

**He died in the year 268 AH**

**[Tadhkirah tul-Huffadh, vol 2 page 98]**

**There are also narrations in which Shafi praises Imam Ash Shaybani (a student of Imam Abu Hanifa) which are as follows;**

**Ibn 'Abd al-Barr reported that, al-Rabi' ibn Sulayman said: "I heard al-Shafi'i say, 'I have learned from Muhammad ibn al-Hasan as much as the load of a camel, and once he said, 'The load of a camel is nothing for him (Muhammad ibn al-Hasan).' And I have not seen anyone asked about an issue that requires thought, except that I saw dislike on his face, except for Muhammad ibn al-Hasan."**

**[Taken from Al Intiqā, with a sound chain of transmission]**

**Imam al-Khateeb al-Baghdadi, with a sound chain of transmission, narrates that Imam al-Shafi'i said: "From the people, the one who has the greatest right over me in the science of fiqh (jurisprudence) is Muhammad ibn al-Hasan."**

### **➤ NEXT NARRATION ;**

**Al-Subki: (Shafi said), "I saw the book of Aboo Hanifa and they claim that they say whatever is in Allah's (swt) book and His Prophet's tradition, whilst they actually they go against them."**

**Source: Tabaqat Al-Shafyyia Al-Kubra. Vol. 2, Pg. # 122**

### **➤ ANSWER ;**

**This is a commonly said thing among the fuqaha. People think that only their opinion is according to Quran and sunnah, others are wrong but this is not true. Every faqih does ijtihad, of which he will be rewarded Insha'Allah as clarified by the Prophet (ﷺ) in [Sahih al-Bukhari #7352]**

**For al-Shafi'i, Hanafi fatawa are against Quran and sunnah, and for Malikis, Shafi'i fatawa are against Quran and sunnah, as mentioned previously that many people wrote a refutation on al-Shafi'i as well.**

**Another Imam is, Qadhi Ismail bin Ishaq (d. 282 AH)**

**Khatib baghdadi said about him:**

**Ismail was a virtuous and knowledgeable jurist who follows the Maliki madhab**

**Ibn farhun said:**

**He wrote many books, such as "Rad ala Muhammad ibn Hasan", "Rad ala Abu Hanifa" and "Rad Ala Shafi'i..."**

**[From the book "Al-Dībāj al-Mudhhab" by Ibn Farḥūn 1/289]**

وكتاب أحكام القرآن وكتاب معاني القرآن وإعراجه خمسة وعشرون جزءاً  
وكتاب الرد على محمد بن الحسن مائتا جزء ولم يتم وكتابه في الرد على أبي حنيفة  
وكتابه في الرد على الشافعي في مسألة الخمس وغيره وكتاب المبسوط في الفقه

التشكيل

-A +A ◀ ▶

ذكر ثناء الناس عليه ومكانته من الإمامة في العلوم: قال أبو بكر بن الخطيب:  
كان إسماعيل فاضلاً عالماً متفناً فقيهاً على مذهب مالك شرح مذهبه ولخصه

## ➤ **NEXT NARRATION ;**

**Al-Khatib Al-Baghdadi: Narrated Al-Fazari: "I heard Al-Awzai and Sufyan AlThawri saying: 'No one was born in Islam more evil.' and Shafi said: 'More mischief than Aboo Hanifa.'**

**Sufyan said: "No one was born in Islam more harmful than Aboo Hanifa."**

## ➤ ANSWER ;

**The first chain consists of Al-Fazari, the aimmah has written about him, that he had enmity towards Abu Hanifa the reason is below ;**

**al-Khatib al-Baghdadi has narrated an authentic incident:**

**Umar ibn 'Abd al-Wahid al-Sulami said: I heard Ibrahim ibn Muhammad al-Fazari narrating to al-Awza'i, [who] said: My brother was killed along with Ibrahim al-Fātīmī in Basra, so I went to look into his legacy. I met Abu Hanifah, and he said to me: 'Where have you come from? And where do you intend to go?' I informed him that I had come from al-Massisah and intended [to go to] my brother who was killed along with Ibrahim. He said: 'If you had been killed along with your brother, it would have been better for you than the place you came from.' I said: 'What prevented you from that?' He said: 'If it were not for the deposits that were with me and things belonging to the people, I would not have hesitated in that.'**

**This authentic narration from the history book of al-Khatib al-Baghdadi further illustrates the "religious enmity" between Abu Hanifa and Abu ishaq al fazzari due to his brother's death.**

الدمشقي قال: حدثني عمر بن عبد الواحد السلمي قال: سمعت إبراهيم بن محمد الفزاري يحدث  
الأوزاعي قال: قتل أخي مع إبراهيم الفاطمي بالبصرة فركبت لأنظر في تركته، فلقيت أبا حنيفة  
فقال لي: من أين أقبلت، وأين أردت؟ فأخبرته أنني أقبلت من المصيصة، وأردت أخا لي قتل مع  
إبراهيم. فقال: لو أنك قتلت مع أخيك كان خيرا لك من

**Tarikh baghdad, vol 15 pg 529.**

فهذا وغيره — مما يوجد في الروايات الأخرى، منها الرواية التي تقدمت أول الترجمة — هو الذي أَحْفَظَ أبا إسحاق على أبي حنيفة. فإن بلغ ذلك أن يسمَّى عداوة، فهي عداوة دينية،

**Muallimi (a salafi) says;**

**"If Abu Ishaq fazzari's [criticism] against Abu Hanifah reaches the extent that it is called 'enmity', then it is a religious enmity."**

**[Al-Tankeel bima ta'neeb al-Khatib, by muallimi]**

**Putting this enmity aside, al-Fazzari is kathir ul khata as well ;**

٣٩٨٨ - أبو إسحاق الفزاري. واسمه إبراهيم بن محمد  
الحارث بن أسماء بن خارجة ابن حصن بن حذيفة بن بدر.  
وكان ثقة فاضلا صاحب سنة وغزو كثير الخطأ في حديثه.

**Imam Ibn Saad said:**

**Abu Ishaq al-Fazzari, trustworthy, pious and "kathir ul khata fil-hadith"  
(one who does a lot of mistakes in narrations)**

**[Tabqat ibn Saad, vol 7, pg 339]**

[[١]] أبو إسحاق الفزاري صاحب السير

هو: إبراهيم بن محمد بن الحارث بن أسماء بن خارجة. كان

خيّراً فاضلاً، غير أنه كان كثير الغلط في حديثه.

**Ibn Qutayba said:**

**Abu Ishaq al-Fazzari was pious except that he was "kathir ul Ghalat filhadith" (made a lot of mistakes in narrations)**

**[Al-Ma'arif, vol 1, pg 514].**

**Now for the second narration;**

**Looking at the sanad one sees a person whos famous for his enmity against Imam Abu Hanifa named Al-Humaydi, hence the athar holds no weight. As we know that testimony given by enemy holds no weight.**

## ➤ **ANSWERING A FAMOUS NARRATION ;**

**Sufyan said: "Aboo Hanifa repented from Kufr twice."**

**Footnote: Hadeeth Saheeh (Authentic).**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 524 - 525.**

**Ruju of Imam Sufyan from such statements against the Imam is Proven.**

**Imam Yahya bin Sarees narrates:**

**I was present with Sufyan al-Thawri, when a person who had some status in knowledge and worship came to him. He said to him (Sufyan), "O Abu Abdullah! Why don't you criticize Abu Hanifah anymore?"**

**He (Sufyan) inquired, "What happened?" The person said, "I heard him (Abu Hanifah) say something in which there is justice and proof."**

**(Abu Hanifah) says, "When I find the answer to the issue in the Book of Allah, then I will give a fatwa (religious ruling) according to the Book of Allah. And if I do not find it in it, then I will give a fatwa according to the Sunnah (teachings) of the Prophet ﷺ and the authentic narrations transmitted from you, which have been transmitted through trustworthy narrators and spread among the trustworthy narrators. If I do not find the answer to the issue in the Book of Allah and the Sunnah of the Prophet ﷺ, then I will give a fatwa according to the statement of one of the Companions of the Noble Prophet ﷺ, whichever I wish to. I will abandon the one whose statement I do not want, and I will adopt the one whose statement I want. If i do not find the answer in all of them, then matter comes to the tabiyun such as Ibrahim Nakhai, Sha'bi, Ata' etc. So just as they used to do ijtiḥad, i also do ijtiḥad."**

**The narrator says that Sufyan al-Thawri remained silent for a long time. Then he expressed his views in clear words, and everyone present in the gathering noted them down.**

**Sufyan al-Thawri said: "We do hear Hadith (sayings of the Prophet) that have strictness in them, and we fear them. And we also hear narrations about gentleness, so we hope for that."**



**We do not pass judgement on the living people, and we do not make decisions against the dead. We accept the narrations we have heard, without knowing what specific issues can be deduced from them. We entrust that knowledge to the person who is familiar with those narrations and can recognize what issues are contained in them.**

**And we attribute our opinion to their opinion, meaning we give a verdict according to their interpretation (Ijtihad). And if there is any deficiency or excess in our verdict, then we have only followed the verdicts of our elders before us."**

**[Al-intiqā li ibn Abd al-Barr, page 144]**

**The story shows that Imam Sufyan al-Thawri would generally follow the opinions of the Tabi'een (the generation after the Companions) and not go beyond their reasoning.**

**However, when he was told that Imam Abu Hanifah also practiced independent reasoning (ijtihad), Sufyan al-Thawri said that for matters they did not know about, they would defer to those qualified. And for issues where someone had the rank of ijtihad, they would not disagree with them.**

**This is why when Sufyan al-Thawri learned about Imam Abu Hanifah's differing views on some matters, he would benefit from Abu Hanifah's independent reasoning, as reported by Imam Ibn 'Abd al-Barr.**

**The key point is that Sufyan al-Thawri was open to learning from the independent reasoning of qualified scholars like Abu Hanifah, even if it differed from the opinions of the earlier generation.**

رَجُلٌ يُحْيِي سُنَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو يَعْقُوبَ وَنَا أَحْمَدُ بْنُ الْحَسَنِ الْحَافِظُ قَالَ نَا عَلِيُّ بْنُ الْحُسَيْنِ  
 بْنِ بَشْرٍ قَالَ نَا عَلِيُّ بْنُ سَلَمَةَ قَالَ سَمِعْتُ عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ الْحَامَانِي يَقُولُ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ نَجْمًا  
 سَقَطَ مِنَ السَّمَاءِ فَقِيلَ أَبُو حَنِيفَةَ ثُمَّ سَقَطَ آخَرُ فَقِيلَ مَسْعَرُ ثُمَّ سَقَطَ آخَرُ فَقِيلَ سُفْيَانُ فَمَاتَ أَبُو حَنِيفَةَ قَبْلَ  
 مَسْعَرٍ ثُمَّ مَسْعَرُ ثُمَّ سُفْيَانُ قَالَ وَنَا أَبُو اسْحَقَ إِبْرَاهِيمُ بْنُ أَحْمَدَ بْنِ فَرَاسٍ قَالَ نَا مُوسَى ابْنُ هَارُونَ قَالَ نَا يَحْيَى بْنُ  
 عَبْدِ الْحَمِيدِ الْحَمَّانِيُّ عَنْ عَلِيِّ بْنِ مُسْهِرٍ قَالَ كُنْتُ عِنْدَ سُفْيَانَ الثَّوْرِيِّ فَسَأَلَهُ رَجُلٌ عَنْ رَجُلٍ تَوَضَّأَ بِمَاءٍ قَدْ تَوَضَّأَ  
 بِهِ غَيْرُهُ فَقَالَ نَعَمْ هُوَ طَاهِرٌ فَقُلْتُ لَهُ إِنَّ أَبَا حَنِيفَةَ يَقُولُ لَا يُتَوَضَّأُ بِهِ فَقَالَ لِي لِمَ قَالَ ذَلِكَ قُلْتُ يَقُولُ إِنَّهُ مَاءٌ  
 مُسْتَعْمَلٌ ثُمَّ كُنْتُ عِنْدَهُ بَعْدَ ذَلِكَ بِأَيَّامٍ فَجَاءَهُ رَجُلٌ فَسَأَلَهُ عَنِ الْوُضُوءِ بِمَاءٍ قَدْ اسْتَعْمَلَهُ غَيْرُهُ فَقَالَ لَا يُتَوَضَّأُ بِهِ  
 لِأَنَّهُ مَاءٌ مُسْتَعْمَلٌ فَرَجَعَ فِيهِ إِلَى قَوْلِ أَبِي حَنِيفَةَ نَا أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ نَا أَحْمَدُ بْنُ الْفَضْلِ قَالَ نَا مُحَمَّدُ بْنُ جَرِيرٍ  
 قَالَ نَا أَحْمَدُ بْنُ خَلْدٍ الْحَلَّالُ قَالَ سَمِعْتُ الشَّافِعِيَّ يَقُولُ سُئِلَ مَالِكٌ يَوْمًا عَنْ عُمَانَ الْبَيْهَقِيِّ قَالَ كَانَ رَجُلًا مُقَارِبًا  
 وَسُئِلَ عَنْ ابْنِ شَبْرُمَةَ فَقَالَ كَانَ رَجُلًا مُقَارِبًا قِيلَ فَأَبُو حَنِيفَةَ قَالَ لَوْ جَاءَ إِلَى أَسَاطِينِكُمْ هَذِهِ

**Imam Abu Ya'qub (a trustworthy narrator) says that Imam Ibrahim bin Ahmad (a trustworthy narrator) told him, that he was told by Musa bin Harun (a trustworthy narrator), who said that he was told by Yahya bin Abdul Hamid (a trustworthy narrator).**

**Imam Ali bin Mushir says: One day I was present with Imam Sufyan al-Thawri. A person asked him about someone who performs wudu (ablution) with water that has already been used by someone else. Imam Sufyan said that it is permissible, as the water is still pure.**

**Imam Ali bin Mushir says: I told Imam Sufyan that Imam Abu Hanifah says that wudu is not valid with such used water, as it is considered 'used water' (Aab-e-Mustaamal).**

**Sufyan then asked me why Imam Abu Hanifah said this. I explained that he considers used water as impure.**

**Sometime later, when I was again sitting in Imam Sufyan's gathering, someone asked about using such used water for wudu. Imam Sufyan then said that wudu should not be performed with used water, as it is Aab-eMustaamal.**

**Imam Ali bin Mushir says that Imam Sufyan al-Thawri then referred to and accepted the view of Imam Abu Hanifah on this issue.**

**[Intiqa, page # 146]**

**As we see the ruju of Imam Sufyan is proved, now there is quite funny story behind these "repented from kufr" narrations ;**

**Quote;**

**Abu al-Qat'an Amr bin al-Haitham (d. 198 AH) said :**

**I went to Kufa and met sufyan thawri there. I asked him that there is a narration attributed to you that you say that Abu Hanifah was made to repent from disbelief (kufr) twice? Was it a disbelief that was contrary to faith??**

**So he (Sufyan Thawri) said that since I have narrated this incident, no one other than you has asked me about this issue (i.e., the details of this matter have not been asked), nor have they taken the trouble to inquire about its background. And then he bowed his head in regret. And then he said, "No, such a thing did not happen at all." But when Wasil al-Basri entered Kufa, a group came to him and they said to him, "Indeed, there is a man here who does not call the sinners as disbelievers," and their intention was the personality of Imam Abu**

**Hanifah (these were the Kharijites who used to declare the one who commits a major sin as a disbeliever, and according to them, the one who does not declare such sinners as disbelievers, he is a disbeliever in their eyes). So he (Wasil) sent a message and (Imam) Abu Hanifah came to him. He (Wasil) said: "O person, it has reached me that you do not call the sinners as disbelievers." So he (Abu Hanifah) said: "This is indeed my religion." He (Wasil) said: "This is certainly disbelief. So if you have repented, we will accept your repentance, and if you have denied, we will kill you."**

**Abu Hanifah asked, "From what should I repent?" They replied :  
"Repent from the very thing which we told you [i.e., kufr]"**

**Abu hanifa replied : "I repent from kufr"**

**Then the Kharijites left, and later a group of Mansur's companions came and expelled Wasil from Kufa. After some time, when Wasil got another opportunity, he re-entered Kufa. That same group came to him and said, "Indeed, the person who had repented has returned (to his old views)." They then sent a message summoning Abu Hanifah to them.**

**When Abu Hanifah went to them, the Kharijite said to him, "I have heard that you have reverted back to your old ideology." Abu Hanifah replied, "That is my religion." The Kharijite said, "In our view, your religion is disbelief (kufr). So if you repent, we will accept your repentance, and if you refuse, we will kill you."**

**Sufyan Al-Thawri said that the Kharijites would not kill someone until they had demanded repentance from them three times. So Abu Hanifah**

asked, "From what should I repent?" The Kharijite replied, "From disbelief (kufr), O Imam."

Abu hanifa replied : "I repent from kufr"

Sufyan then said: "This is the very disbelief (kufr) from which repentance was demanded from Abu Hanifah." (Fadha'il Abi Hanifah wa Akhbaruahu wa Manaqibuhu, ibn abil awaam, page # 74)

Scan next page;

٨٤ - حدثني أبي قال : حدثني أبي قال : وجدت في كتابي من حديث الحسن بن حماد سجادة ، وقد حدثت به عنه قال : ثنا أبو قطن عمرو بن الهيثم قال : أردت الخروج إلى الكوفة فقلت لشعبة : من تكتب بالكوفة ؟ قال : أبو حنيفة وسفيان الثوري ، فقلت : أكتب لي إليهما ، فكتب ، وصرت إلى الكوفة ، فسألت عن أسن الرجلين ؟ فقلت : أبو حنيفة ، فدفعت إليه الكتاب ، فقال : كيف أخي أبو بسطام ؟ قلت بخير ، فلما قرأ الكتاب قال : ما عندنا فلك مبدول ، وما عند غيرنا فاستعن بنا نعينك ، ومضيت إلى الثوري فدفعت إليه كتابه ، فقال لي مثل ما قال أبو حنيفة ، فقلت له : شيء يروى عنك تقول : إن أبا حنيفة استتيب من الكفر مرتين ، أهو الكفر الذي هو ضد الإيمان ؟ فقال : ما سألتني عن هذه المسألة أحد غيرك منذ كلمت بها ، وطأ رأسه ثم قال : لا ، ولكن دخل واصل الشاري إلى الكوفة فجاء إليه جماعة فقالوا له : إن هاهنا رجلاً لا يكفر أهل المعاصي يعنون أبا حنيفة ، فبعث فأحضره وقال : يا شيخ بلغني أنك لا تكفر أهل المعاصي ؟ قال : هو مذهبي ، قال : إن هذا كفر ، فإن تبت قبلناك وإن أبيت قتلناك ، قال : مم أتوب ؟ قال : من هذا ، قال : أنا تائب من الكفر ، ثم خرج ، فجاءت جماعة من أصحاب المنصور فأخرجت

واصلاً عن الكوفة ، فلما كان بعد مدة وجد من المنصور خلوة فدخلها ، فجاءت تلك الجماعة فقالت : إن الرجل الذي كان تاب قد راجع قوله ، فبعث فأحضره فقال : يا شيخ بلغني أنك راجعت ما كنت تقول ، فقال : وما هو ؟ فقال : إنك لا تكفر أهل المعاصي ، فقال : هو مذهبي ، قال : فإن هذا عندنا كفر ، فإن تبت منه قبلناك وإن أبيت قتلناك ، قال : والشرأة لا يقتلون حتى يستتاب ثلاث مرات ، فقال : مم أتوب ؟ قال : من الكفر ، قال : فلإني تائب من الكفر ، قال : فهذا هو الكفر الذي استتيب منه .

**Imam Ibn Hajar haythmi, in his book 'Khairatul Hisaan' on page 57, narrates this incident:**

**"It occurred that some of the envious critics of Imam Abu Hanifah, who try to criticize him for things he is innocent of, mentioned that among his faults is that he committed apostasy twice and was compelled (to recant) twice.**

**However, this only occurred with the Kharijites.**

**The intention of those critics was to discredit him, but this is not a defect at all; rather, it is the pinnacle of his exalted status, since no one else confronted the Kharijites except him, may Allah have mercy on him."**

**The passage explains that the critics of Imam Abu Hanifah tried to portray his confrontation with the Kharijites as a weakness, when in fact it demonstrated his courage and esteemed status, as he was the only one who stood up against them.**

## ➤ NEXT NARRATION ;

**Ahmad ibn Hanbal: Awzai said: "No one was born into Islam more harmful than Aboo Hanifa.**

**Source: Al-Ilal. Vol. 2, Pg. # 46**

## ➤ ANSWER ;

**In the sanad of this athar,there is Abu Hafs Amr Bin Abi Salamah,who is weak by a lot of aimmah,**

وَقَالَ إِسْحَاقُ بْنُ مَنْصُورٍ (١) ، عَنْ يَحْيَى بْنِ مَعِينٍ: ضَعِيفٌ.

وَقَالَ أَبُو حَاتِمٍ (٢) : يَكْتُبُ حَدِيثَهُ ، وَلَا يَحْتِجُ بِهِ.

وَقَالَ أَبُو جَعْفَرٍ الْعَقِيلِيُّ (٣) : فِي حَدِيثِهِ وَهْمٌ.

**Tahdhib-ul-kamal vol 22 page 54**



وقال الساجي: ضعيف.

وقال أحمد بن حنبل: روى عن زهير بن معاوية أحاديث بواطيل أراه سمعها من صدقة بن عبد الله فغلط فقلبها



عن زهير.

**Ikmal Tahdhib ul kamal vol 10 page 183**

## ➤ **NEXT NARRATION ;**

**Sulayman bin Hasan Al Halabi said; "I heard Imam Awzai on several occasions saying that Abu Hanifa destroyed the pillars of Islam one by one."**

**Tarikh Baghdad, Vol 5 Pg 547**

## ➤ **ANSWER ;**

**The reply to this narration is, we could not find the biography or the grading of Sulayman bin Hasan Al Halabi, even if someone finds it the ruju of imam awzai is proved and be showed in the end. Also the jarh of imam awzai is jarh e mubham which is not accepted.**

**Imam Ibn Najjar says:**

**"The response to these reports has already been provided, even though Imam Abu Hanifah (may Allah be pleased with him) was a human being and not someone afflicted with leprosy. If the intent was to use a metaphor or analogy to his actions, then it would have been appropriate to specify the particular action that was being likened to leprosy, so that we could respond to it.**

**Such anecdotes are rarely attributed to al-Awza'i, for he was a jurist. If Imam Abu Hanifah had intended to refute him, he would have done so in detail, not in a summary manner, as jurists are wont to do. He would have clarified the error attributed to him and the flaws that were pointed out, so that the response could address each specific point.**



**As for one who summarizes a matter while the people hold a different view, no importance should be given to their statement. It has indeed been narrated from al-Awza'i words praising Imam Abu Hanifah, which suggests his retraction of this statement about him - if indeed this was attributed to him. This will be mentioned later."**

**Imam Ibn Najjar makes the same argument that the jarh of imam awzai is jarh e mubham and holds no weight. Hence such statements are not taken or given importance to.**

The screenshot shows a digital library interface with a search bar at the top. Below the search bar are navigation tabs: «صفحة أول» (First Page), «صفحة قبلي» (Previous Page), «جلد: ١» (Volume: 1), «برويه صفحه» (Browse Page), «صفحة بعدى» (Next Page), and «صفحة آخر» (Last Page). The main text area displays a snippet from a book titled «نام کتاب: الرد على أبي بكر الخطيب البغدادي نویسنده: ابن النجار البغدادي جلد: ١ صفحه: ٦٩». The text is in Arabic and discusses the reliability of a statement attributed to Imam Abu Hanifah.

نام کتاب: الرد على أبي بكر الخطيب البغدادي نویسنده: ابن النجار البغدادي جلد: ١ صفحه: ٦٩

قد سبق الجواب عن هذه الروايات مع أن أبا حنيفة رضي الله عنه كان آدمياً ولم يكن جرباً فإن أراد بذلك الاستعارة والتشبيه بأفعاله فكان ينبغي أن يبين الفعل الذي صدر منه فشبهه بالجرب حتى نجيب عنه ، ومثل هذه الحكايات لا تكاد تصدر عن الأوزاعي لأنه كان فقيهاً فلو أراد أن يرد عليه أبي حنيفة لرد عليه مفصلاً لا مجملاً كما يرد الفقهاء وبين الخطأ الذي نسبته إليه والعري التي حلها حتى يكون الجواب عنه على كل فصل ، وأما من أجمل أمراً والناس على خلافة فلا اعتداد بقوله . وقد روى عن الأوزاعي في مدح أبي حنيفة ما يدل على رجوعه عن هذا القول في حقه - إن صح هذا عنه - وهو يأتي فيما بعد .

## ➤ NEXT NARRATION ;

**Salma bin khulthum said: "When Abu Hanifa died, Awzai said 'Praise be to Allah for killing him, he used to destroy the pillars of Islam one by one.'"**

**Al Sunnah Vol 1 Pg 207**

## ➤ ANSWER ;

**In the sanad of this athar there is Salma bin Kulthum, upon whom there is jarh of kathir ul wehm.**

فَرَوَاهُ سَلَمَةُ بْنُ كُلْثُومٍ وَهُوَ شَامِيٌّ يَهْمُ كَثِيرًا، عَنِ الْأَوْزَاعِيِّ، عَنْ قُرَّةَ،  
عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، وَوَهُمَ فِيهِ.  
وَالصَّحِيحُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ.

<< < 24 ص: 8 > >>  
اذهب

**Daraqutni said : Salmah bin kulthum, and he is a shami (syrian) he had much confusion (he frequently makes mistakes), he narrates on the authority of Awzai, Qurrah, Zuhri, Abi salamah and Abi hurairah, and he has wehm (confusion) in it.**

**[ilal al-daraqutni, vol 8 page 24]**

**Sufyan bin Uyaina said: "Aboo Hanifa repented from Atheism on three occasions.".**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 526.**

**Such narrations have been explained.**

**And in this chain there is Humaydi, who is known for his hatred against Imam Abu Hanifa.**

### **➤ NEXT NARRATION ;**

**Aboo Ishaq Al-Taleqani said: "I heard Abdullah bin Al-Mubarak saying: 'Anyone that owns the book of Aboo Hanifa and uses it and spreads the opinions with it, will cause his Hajj to become void and his wife shall no longer remain lawful for him.' Then the slave of ibn Al-Mubarak said: 'I think the one who wrote the book is Satan.' Ibn Al-Mubarak replied: 'The one who wrote the book is worse than Satan.'**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 556.**

### **➤ ANSWER ;**

**The answer to this narration is this opinion of Imam Abdullah was based on a fabricated book named "kitab ul heel" attributed to Imam Abu Hanifa and his ashaab. And Imam Muhammad clarified this matter.**

**Quote;**

**Imam Muhammad bin Hasan al-shaybani said: This book (kitab ul heel) is not a book compiled by us but rather (someone else of the outsider) attributed it to us.**

**Imam Abi Imran claimed that this book (kitab ul heel) was written by Ismail bin Hammad, this opinion is aswell a weak one because**

- 1. This book got famous in the era of ahnaf such as Imam Muhammad.**
- 2. And Imam Muhammad had to clarify this matter.**
- 3. At this time Ismail did not know how to write.**
- 4. Hence, this claim by Abi Imran is weak.**

**Ruju of Imam Abdullah bin mubarak is also proven and would be presented in the end.**

فضائل أبي حنيفة  
واخباره و مناقبه  
٨٧٢ - حدثنا أبي قال : ثنا أبي قال : سمعت أحمد بن محمد بن سلامة  
يقول : سمعت أحمد بن أبي عمران يقول : قال محمد بن سماعة : سمعت محمد  
ابن الحسن يقول : هذا الكتاب - يعني كتاب الحيل - ليس من كتبنا ، إنما ألقى  
فيها ، قال ابن أبي عمران : إنما واضعه إسماعيل بن حماد بن أبي حنيفة .

**Fadha'il Abi Hanifah wa Akhbaruhu wa Manaqibuhu, ibn abil awaam, #872**

## ➤ **NEXT NARRATION ;**

**Abdul Rahman bin Mahdi said: "There was a wall between Aboo Hanifa and the truth."**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 561.**

## ➤ **ANSWER ;**

**In this narration there is Muhammad Bin Bashar Bandaar,**

**Muhammad bin Bashshar al-Basri al-Hafiz, known as "Bandar," is mentioned in "Al-Mizan" as being considered a liar by al-Fallas.**

**'Abdullah bin 'Abd alDurqi said: "We were with Yahya bin Ma'in when Bandar was mentioned. I saw that Yahya didn't care for him and considered him weak. And I saw alQawariri, who was not pleased with Bandar."**

**(Al-Mizan al-I'tidal, p. 1400/3)**

**Abdullah bin Muhammad bin Siyar said: "I heard 'Amr bin 'Ali, taking an oath, say that Bandar was a liar." 'Abdullah bin 'Ali bin Madini said: "I heard from my father, and I asked him about a hadith that Bandar had narrated. My father said that this narration is a lie and strongly denied it."**

**(Tahdhib al-Tahdhib, 5/48)**

## ➤ NEXT NARRATION ;

**Mansoor bin Salama Al-Khuzai said: "I heard Hamaad bin Salama cursing Abu Hanifa."**

**Aboo Salama said: "Shu'aba used to curse Aboo Hanifa. Source: Al-Sunnah. Vol. 1, Pg. # 211.**

## ➤ ANSWER ;

**The answer to this is, the jarh of Imam Shuba is jarh e mubham, while in another place Imam Shuba does tadeel of Imam Abu Hanifa which is also tadeel e mubham, and following the usul, tadeel is preferred over jarh e mubham.**

**Ibn Adi narrates with a sahih chain that Imam Shuba had a good view about Imam Abu Hanifa.**

ثنا ابن حماد قال : وحدثني أبو بكر الأعمش حدثني يعقوب بن شيبه عن الحسن الحلواني سمعت شيبه يقول : كان شعبة حسن الرأي في أبي حنيفة فكان يستشهد في هذه الآيات قول مساور يقول لي : كيف قال؟ فقلت قال :

**Al kamil, ibn adi, vol 8 page 241**

**As for Hammad bin salmah, then the answer to that is given by Imam yahya bin maeen, so ibn junayd narrates in "Sawalat" ;**

**Abu Dawud al-Nahwi said : Sulayman ibn Ma'bad said to Yahya ibn Ma'in: "Muslim ibn Ibrahim told us, saying: 'I heard Hammad ibn Salamah say: 'May God tear apart/destroy Abu Hanifah in such and such a way'"**

**Yahya ibn Ma'in then said: "He spoke wrongly, he spoke wrongly."**

**Scan :**

٣١٨

حدثنا مسلم بن إبراهيم قال : سمعت حماد بن سلمة يقول : أعض الله  
أبا حنيفة بكذا وكذا ، لا يكنى . فقال يحيى بن معين : أساء أساء .

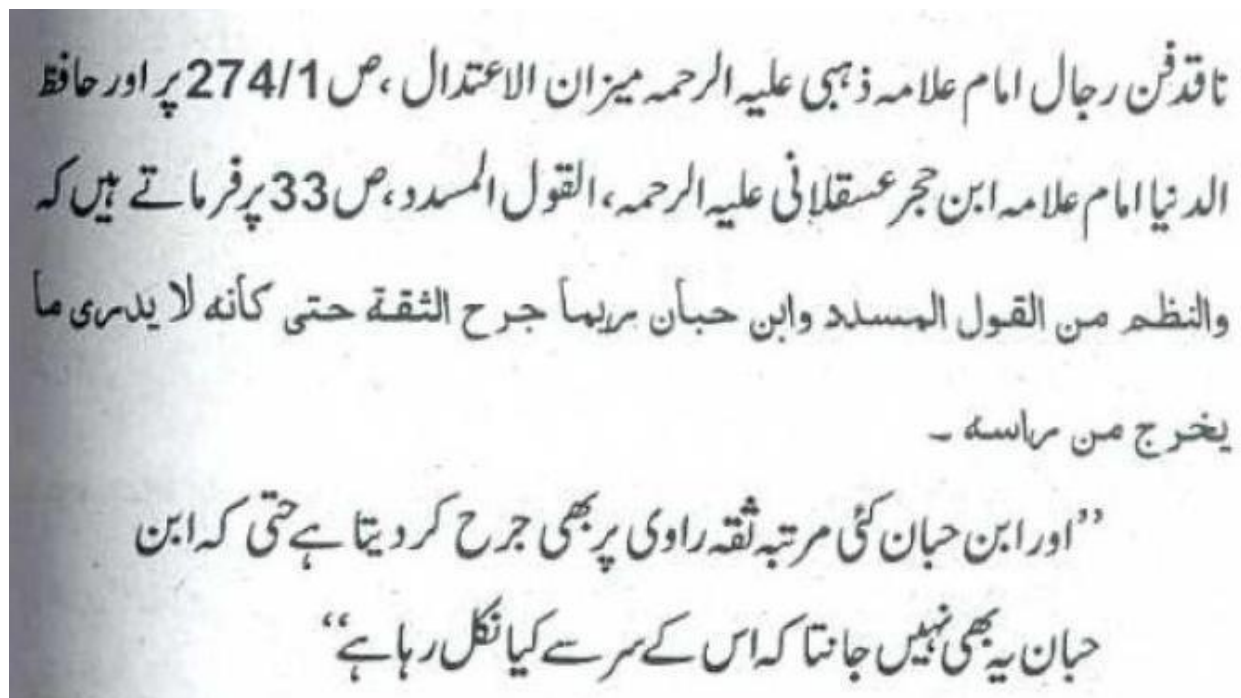
**[Sawalaat ibn junaid, page 318, Tarikh baghdad]**

## **➤ NEXT NARRATION ;**

**Ibn Hibban said : It is not permissible to adhere to him, because he was propagating to Erja and according to our scholars it is impermissible to adhere to one that propagates innovations, I don't**

know any disagreement among the Muslim scholars and the pious religious (people) in all the countries about dispraising him (Aboo Hanifa), every one dispraised him one by one.

Source: Kitab Al-Majruhin. Vol. 3, Pg. # 64.



## ➤ ANSWER ;

Imam Dhahabi in Mizan al-Aitdil (vol 1 page 247) and Imam Ibn Hajar Asqalani in Al-Qawl al-Musaddad (page 33) says that :

“And Ibn Hibban does criticism on a trustworthy narrator many times, while Ibn Hibban does not even know what is coming out of his mouth”

Also, why ibn hibban said this is because two of his shuyukh used to fabricate narrations and attribute them to Imam Abu Hanifah, later when he found out about this, he did ruju and called Abu hanifa trustworthy (this will be proved at the end انشاء الله)



## ➤ **NEXT NARRATION ;**

**Salaam bin Abi Mutee said: "Ayub was sitting in the mosque, then Aboo Hanifa saw him and came towards him. When Ayoob saw him coming towards him, he said to his companions: 'Come on, let's move before he spreads lice among us.'"**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 547.**

## ➤ **ANSWER ;**

**In the sanad of this narration, there are Saeed bin Aamir, Salam bin Abi muti**

**Saeed bin 'Amr Asba'i, although considered trustworthy (thiqah), Abu Hatim said, "There were some errors in his narrations" (Tahdhib al-Tahdhib, 2/316).**

**Regarding Salam bin Abi Mut'i, who is considered weak (da'if):**

**Ibn 'Adi said, "His narrations are not reliable." Ibn Hibban said, "He is unreliable, and it is not permissible to use his narrations as evidence when he is the sole narrator." Al-Hakim said, "He is known for forgetfulness and a poor memory." (Tahdhib al-Tahdhib, 2/466)**

**Imam Hakim is a mutasahil, and according to usul his jarh is really strong and accepted.**

## ➤ **NEXT NARRATION ;**

**Aboo Muhammad (ibn abi hatim) said : "He remained on falsehood and adhered to it, he would not return to the truth even if it was clear to him."**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 551.**

## ➤ **ANSWER ;**

**The answer to this narration is that Abu Hatim interpreted the narration of**

**Imam Malik wrongly, this was said in praise by Imam Malik as proposed by Imam Ibn Najjar. Ibn abi hatim didn't even see Abu Hanifa how does he know the way he was.**

**Furthermore, there is a narration which proves that Imam Abu hanifa would return to hadiths ;**

**Abu 'Awanah [d. 176 AH] said: "I witnessed Abu Hanifah. A man wrote from him about certain issues, and Abu Hanifah kept saying 'Write, it should be cut off, it should be cut off' until the man asked him about someone who had stolen something from palm-tree and dates.**

**Abu Hanifah said: 'It should be cut off' (based on Quran 5:38)**

**So I said to him : "Hold on! The Messenger of Allah صلى الله عليه وسلم said:**  
**'There is no cutting off (of the hand) for (stealing) fruit or pith of palm-**  
**tree' [Abu dawood, 4388]**

**He (Abu hanifa) then said to that man : 'Erase that, and write: 'It should**  
**not be cut off'**

**[Tayyuriyat, Abu tahir al-silafi, narration # 903, page # 971]**

**Scan :**

٩٧١

الْمَرْثِيَّةُ

٩٠٣- أَخْبَرَنَا أَحْمَدُ ، حَدَّثَنَا مُحَمَّدٌ ، حَدَّثَنَا أَبُو الْحَسَنِ الدِّيَّاجِي (١) سَنَةَ  
أَرْبَعٍ وَعِشْرِينَ وَثَلَاثِمِائَةٍ ، حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ [ل ١٨٥ / أ] الصَّائِغُ ،  
حَدَّثَنَا عَفَّانُ (٢) ، حَدَّثَنَا أَبُو عَوَّانَةَ ، قَالَ : « كُنَّا عِنْدَ أَبِي حَنِيفَةَ ،  
وَجَاءَهُ كِتَابٌ مِنْ بَعْضِ قُضَاةِ الْأَمْصَارِ يَسْأَلُهُ عَنْ أَشْيَاءَ : قَالَ : فَأَقْبَلَ  
يَقُولُ : اكْتُبْ يُقَطَّعُ وَيُقَطَّعُ ، حَتَّى قَالَ فِي التَّمْرَةِ وَالنَّخْلِ ، قَالَ :  
اكْتُبْ يُقَطَّعُ ، قَالَ : فَقُلْتُ لَهُ : امْسِكْ ، قَالَ رَسُولُ اللَّهِ ﷺ « لَا  
قَطْعَ فِي ثَمَرٍ وَلَا كَثْرَ » . فَقَالَ : امْحُهِ ، وَاكْتُبْ لَا تُقَطَّعُ » (٣) .

(١) أَبُو الْحَسَنِ الدِّيَّاجِي : أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحَسَنِ أَبُو الْحَسَنِ الدِّيَّاجِي ، قَالَ  
الِدَارِقُطْنِي : الشَّيْخُ الصَّالِحُ . وَقَالَ الْخَطِيبُ : كَانَ قَدْ كَفَّ بَصْرَهُ قَبْلَ مَوْتِهِ بِمَدَّةٍ طَوِيلَةٍ . مَاتَ  
سَنَةَ ثَمَانٍ وَعِشْرِينَ وَثَلَاثِمِائَةٍ . تَارِيخُ بَغْدَادَ : ٦٨/٥ .

(٢) عَفَّانُ : هُوَ بْنُ مُسْلِمٍ بْنِ عَبْدِ اللَّهِ .

(٣) فِي إِسْنَادِهِ أَبُو الْحَسَنِ الدِّيَّاجِي قَالَ الدَارِقُطْنِي فِيهِ الشَّيْخُ الصَّالِحُ ، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ . لَمْ أَقِفْ

## ➤ **NEXT NARRATION ;**

**Al-Qasim bin Abdulmalik said: "I heard Aboo Museher saying: 'The scholars would curse someone on this pulpit.' Then he pointed by his hand to the pulpit of Damascus. Al-Farhyani said: 'It was Aboo Hanifa.'"**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 570**

## ➤ **ANSWER ;**

**The answer to this narration is given by Imam Ibn Najjar;**

**It is reported from al-Barqani to 'Abdullah ibn Muhammad ibn Siyar alFarihani, who said: I heard al-Qasim ibn 'Abd al-Malik Abu 'Uthman say: I heard Abu Mushar say: The Imams used to curse Abu So-and-so on this pulpit, and he pointed to the pulpit of Damascus. Al-Farihani said : That person [who used to be cursed] is Abu Hanifah.**

**Ibn Najjar says : Do you have any evidence by which, al-Farihani concluded that the one meant by "Abu So-and-so" was Abu Hanifah, to the extent that the kunyahs (patronymics) and allusions were specific to him and no one else? And despite this, Abu Hanifah was not cursed on the pulpit of Damascus.**

وروى عن البرقاني إلى عبد الله بن محمد بن سيار الفرهياني قال سمعت القاسم ابن عبد الملك أبا عثمان يقول سمعت أبا مسهر يقول: كانت الأئمة تلعن أبا فلان على هذا المنبر، وأشار إلى منبر دمشق. قال الفرهياني: وهو أبو حنيفة: أترى بأي شيء استدل الفرهياني على أن المراد بأبي فلان أبو حنيفة، حتى كأن الكنى والكنيات اختصت به دون غيره. ومع هذا فإن أبا حنيفة لم يلعن على منبر دمشق، وأما الذي ذكره فلم يتعرض إليه إلا من وجب قتاله، وإذا كان لأبي حنيفة أسوة بمن ذكره فما نريد شرفاً أكثر من ذلك.

**[Radd ala khatib baghdadi, ibn najjar]**

## ➤ NEXT NARRATION ;

**Abu Ubaid said: "I was sitting with Al-Aswad bin Saalim in Rasafa's mosque, they then began discussing an issue. I therefore said: 'Aboo Hanifa's opinion is so & so.' Al-Aswad said to me: 'You mention Aboo Hanifa in the mosque!' Then he (AlAswad) never talked to me again until he died."**

**Source: Tarikh Baghdad. Vol. 13, Pg. # 564.**

## ➤ ANSWER ;

**The answer to this narration is again given by Imam Ibn Najjar;**

**The response to this is as follows: Even the Quran, which is the word of Allah and without which prayer is invalid, mentions the disbelievers. So, what's the big deal if Abu Hanifah is mentioned in a similar way? (even though he was a muslim) Additionally, the Prophet (peace be upon him) said: "It is not permissible for a believer to boycott his brother for more than three days. When they meet, one turns his face away, and the other turns his face away, and the better of the two is the one who initiates the greeting."**

**[Radd ala khatib, ibn najjar page 85] scan :**

وكيت، فقال لي الأسود: تذكر أبا حنيفة في المسجد؟ فلم يكلمني حتى مات. الجواب عن هذا كما تقدم،  
وأيضاً فإن ذكر الكفار في القرآن، وهو كلام الله الذي لا تصح الصلاة إلا به، وأى شيء كان في هذا مما ينقل  
ويجعل قدحاً في أبي حنيفة؟ وأيضاً قد فعل محرماً لأن

﴿٢١﴾

النبي ﷺ يقول: «لا يحل للمؤمن أن يهجر أخاه فوق ثلاث، يلتقيان فيعرض هذا ويعرض هذا، وخيرهما

﴿٢٢﴾

الذي يبدأ بالسلام»

**In simple terms, the main argument is that mentioning Abu Hanifah in a certain way is not a big deal, the Quran even mentions disbelievers. The Prophet's hadith is also cited to show that boycotting someone for a long time is not good.**

**Ibn al Najjar criticises the behaviour of Imam Aswad by saying that even kuffar are mentioned in the quran and it is recited in the masjid, and the Prophet also said boycotting is not more than 3 days, and Aswad contradicted this.**

### **➤ A NARRATION I FORGOT TO ANSWER ;**

**Sufyan Al-Thawri said: "No one was born in Islam more unfortunate on the Muslims other than him."**

**Source: Tarikh Baghdad. Vol. 15, Pg. # 548.**

**Even though ruju of sufyan thawri has been proved already, but let's see what ibn al-najjar says about the chain of this narration ;**

**"Khatib baghdadi mentioned a narration about Sufyan, in the chain of which, the shaikh of his shaikh is Abdullah ibn Ja'far ibn Durustwiyah. Then, he (khatib) mentioned in the biography of this Abdullah that he heard Hibatullah ibn al-Hasan al-Tabari mentioning Ibn Durustwiyah and weakening him, saying: "It has reached me that it was said to him, 'Narrate a hadith from Abbas al-Dowri, and we will give you a dirham,' so he did so - even though he had not heard from Abbas."**

**And he (khatib) said: "I asked al-Barqani about Ibn Darastwiyah, and he said, 'They (scholars) weakened him, because when he narrated the**

**book of History from Ya'qub ibn Sufyan, they objected to that, and said to him, 'Ya'qub only narrated this book in the past, so when did you hear it from him?'**

**[Radd ala khatib, ibn al-najjar]**

**Scan :**

وذكر حكاية عن سفيان في سندها شيخ شيخه وهو عبد الله بن جعفر بن درستويه، ثم ذكر في ترجمة عبد الله هذا قال سمعت هبة الله بن الحسن الطبري ذكر ابن درستويه فضعه وقال: بلغني أنه قيل له حدث عن عباس الدوري حديثا ونحن نعطيك درهما، ففعل - ولم يكن سمع من عباس - وقال سألت البرقاني عن ابن درستويه فقال ضعفه، لأنه لما روى كتاب التاريخ عن يعقوب بن سفيان أنكروا عليه ذلك، وقالوا له إنما حدث يعقوب بهذا الكتاب قديما فمتى سمعته منه؟

## ➤ **ANSWERING THE CRITICISM OF AL-GHAZALI ;**

**The answer to it is;**

**"These statements were made by al-Ghazali at the beginning of his career, when he was around 20 years old, before his repentance from his confusion and doubts. As mentioned by Mulla Ali al-Qari in his book, responding to the book attributed to Imam al-Haramayn, and his exact words are: 'Then I saw Imam al-Kurdari writing a refutation against al-Ghazali, regarding what was reported about him that he criticized Abu Hanifah and his noble companions in his book 'Mankhul. Perhaps this was during his days of ignorance and confusion, before he entered the path of the awliya and wrote his book "Ihya"**

**And what confirms what al-Qari said is that al-Ghazali later wrote a noble biography of Abu Hanifah in his book "Ihya", and praised him.**

**Imam Ghazali in his youth was a different person, he was harsh,egotistical and liked critising as mentioned by Al Ghafir one of his students in his biography of Imam Ghazali.**

**Imam al-Ghazali writes ; “The leaders of creation, I mean those whose followers are numerous in the schools of thought, are five: Al-Shafi’i, Malik, Ahmad ibn Hanbal, Abu Hanifa, and Sufyan Al-Thawri, may Allah have mercy on them. And every one of them was a worshiper, an ascetic, knowledgeable of the sciences of the afterlife, a jurist in the interests of people in this world, and someone who wanted to sought the blessings of Allah Almighty”**



**\*He then mentions the virtues of every single one of them\***

**Imam Al-Ghazali says about Imam Abu hanifa: “As for Imam Abu Hanifa, may Allah have mercy on him, was one who was pious, filled with the fear of Allah, who was always fearful of Allah and one who sought Allah’s blessings by their knowledge and expertise”**

**[Ihya Ulum Al Din, vol 1 page 24-28]**

زعماء الفقه وقادة الخلق أعني الذين كثر أتباعهم في المذاهب خمسة  
الشافعي ومالك وأحمد بن حنبل وأبو حنيفة وسفيان الثوري رحمهم  
الله تعالى

وكل واحد منهم كان عابدا وزاهدا وعالما بعلوم الآخرة وفقهيا في  
مصالح الخلق في الدنيا ومريدا بفقهه وجه الله تعالى فهذه خمس

وأما أبو حنيفة رحمه الله تعالى فلقد كان أيضا عابدا زاهدا بالله تعالى  
خائفا منه مريدا وجه الله تعالى بعلمه فأما كونه عابدا فيعرف بما روي  
عن ابن المبارك أنه قال كان أبو حنيفة رحمه الله له مروءة وكثرة صلاة

# The Praise of Imam Abu Hanifa from Salaf :

**Rabi' said : I heard al-Shafi'i say : "People are dependent on Abu Hanifa in fiqh"**

**In another narration, al-Shafi'i said : "I have not seen a better faqih than Abu hanifa"**

**Khatib comments : 'I have not seen' means 'i don't know'**

**In another narration, al-Shafi'i said : "Abu hanifa was one of those who were given taufeeq of fiqh [by Allah]"**

**[Tarikh baghdad, vol 15 page 474, all the chains are authentic according to Dr Bashar Awad]**

أخبرنا أبو نعيم الحافظ قال: حدثنا محمد بن إبراهيم بن علي قال:

سمعت حمزة بن علي البصري يقول: سمعت الربيع يقول: سمعت

الشافعي يقول: الناس عيال على أبي حنيفة في الفقه.

أخبرنا علي بن القاسم قال: حدثنا علي بن إسحاق المادرائي قال: حدثنا

زكريا بن عبد الرحمن قال: حدثني عبد الله بن أحمد قال: هارون بن

سعيد سمعت الشافعي يقول: ما رأيت أحدا أفقه من أبي حنيفة.

قلت: أراد بقوله ما رأيت ما علمت.

الفقه فهو عيال على أبي حنيفة قال: وسمعتة يعني الشافعي يقول: كان  
أبو حنيفة ممن وفق له الفقه، ومن أراد أن يتبحر في الشعر فهو عيال

ء ء ء

**Abdul Aziz bin abi rawad [d. 159 AH] said :**

**“Abu Hanifa is a test, the one who loves Abu Hanifa is a Sunni, and  
whoever hates him is an innovator”**

**[Akhbar-e-Abu hanifa wa ashabahu, page 86, chain is authentic]**

حدثنا العباس بن احمد الهاشمي قال ثنا علي بن عمرو الحريري قال ثنا علي بن  
محمد النخعي قال ثنا إبراهيم بن مخلد قال ثنا أبو سعيد البلخي قال سمعت أبا عبد  
الرحمن المقرئ قال قال عبد العزيز بن أبي رواد: أبو حنيفة المحنة، من أحب أبا  
حنيفة فهو سني، ومن أبغضه فهو مبتدع.

**Yazid bin Haroon [d. 206 AH] said: “I have seen many people. However,  
I have not seen anyone more intelligent, better and pious person than  
Abu hanifa”**

**[Tarikh baghdad, vol 15 page 498, chain is authentic]**

**Ibn haroon was asked, O Abu Khalid! Who is the best faqih you have  
seen? He replied: "Abu hanifa"**

**Abu Asim al-Nabil [d. 212 AH] was asked, "Who is a better faqih ? Sufyan or Abu hanifa ?" He replied, "The slave of Abu hanifa is a better faqih than sufyan"**

**[ibid, vol 15 page 468, chain is hasan]**

أخبرنا الخلال قال: أخبرنا الحريري أن النخعي حدثهم قال: حدثنا محمد بن علي بن عفان قال: حدثنا محمد بن عبد الملك الدقيقي قال: سمعت يزيد بن هارون يقول: أدركت الناس فما رأيت أحدا أعقل، ولا أفضل، ولا أورع من أبي حنيفة.

جدي قال: حدثني يعقوب بن أحمد قال: سمعت الحسن بن علي قال: سمعت يزيد بن هارون، وسأله إنسان فقال: يا أبا خالد، من أفقه من رأيت؟ قال: أبو حنيفة. قال الحسن: ولقد قلت لأبي عاصم يعني النبيل: أبو حنيفة أفقه أو سفيان؟ قال: عبد أبي حنيفة أفقه من سفيان.

**Abu Asim nabil also said: "Abu Hanifa was given the name of "Al-Watad" (the one who frequently stands for prayer) due to his lot of Salahs"**

**[Tarikh baghdad, vol 15 page 484, all narrators are thikaat]**

**(Scan next page)**

أخبرني عبد الباقي بن عبد الكريم قال: أخبرنا عبد الرحمن بن عمر قال: حدثنا محمد بن أحمد بن يعقوب قال: حدثنا جدي قال: حدثني محمد بن بكر قال: سمعت أبا عاصم النبيل يقول: كان أبو حنيفة يسمى الودد لكثرة صلاته. <sup>21</sup>

**Yahya bin saeed [d. 198 AH] said : “There are many good sayings of Abu Hanifa”**

**He also said : “By Allah we don't lie, we have not seen a opinion better than the opinion of Abu hanifa, and we took most of his opinions”**

**Yahya bin maeen said : “In fatwas, Yahya bin Saeed used to follow the words of the Kufans, and he used to choose his (Abu hanifa's) opinion from their opinions, and follow his opinion from among his companions”**

**[Tarikh baghdad, Vol 15, page 73, 74, chains are authentic]**

أخبرنا الجوهري قال: أخبرنا عبد العزيز بن جعفر الخرقى قال: حدثنا هيثم بن خلف الدوري قال: حدثنا أحمد بن منصور بن سيار قال: سمعت يحيى بن معين يقول: سمعت يحيى بن سعيد يقول: كم من شيء حسن قد قاله أبو حنيفة. <sup>22</sup>

يقول: سمعت يحيى بن سعيد القطان يقول: لا نكذب الله ما سمعنا أحسن من رأي أبي حنيفة، وقد أخذنا بأكثر أقواله. قال يحيى بن معين: وكان يحيى بن سعيد يذهب في الفتوى إلى قول الكوفيين، ويختار قوله من أقوالهم، ويتبع رأيه من بين أصحابه. <sup>23</sup>

**Makki bin Ibrahim [d. 211 AH] [The teacher of al-Bukhari] mentioned Abu Hanifa and said : “He was the most knowledgeable person of his time”**

**[Tarikh baghdad, vol 15 page 473]**

**Scan :**

وقال النخعي: حدثنا إسماعيل بن محمد الفارسي قال: سمعت مكي بن إبراهيم ذكر  
أبا حنيفة فقال: كان أعلم أهل زمانه.

**Sufyan bin uyaynah [d. 198 AH] said: “May Allah have mercy on Abu Hanifa, He was of the worshipers (musallin), he used to perform a lot of salahs”**

**[Tarikh baghdad, vol 15 page 482]**

**He also said: “I used to think that two things would not go outside of kufa, but it has reached me that they have been widely spread over; Qiraat of Hamza and opinion of Abu Hanifa”**

**[Tarikh baghdad, vol 15 page 475]**

**He even said that : “My eyes have not seen anyone like Abu Hanifa”**

**[Tarikh baghdad, vol 15 page 460]**

**All the chains are authentic!**

**Scans next page >>>**

أخبرني إبراهيم بن مخلد المعدل قال: حدثنا القاضي أبو بكر أحمد بن كامل إملأه  
قال: حدثنا محمد بن إسماعيل السلمي قال: حدثنا عبد الله بن الزبير الحميدي قال:  
سمعت سفيان بن عيينة يقول: شيئان ما ظننت أنهما يجاوزان قنطرة الكوفة، وقد  
بلغا الآفاق قراءة حمزة، ورأي أبي حنيفة.

إسحاق إبراهيم بن محمد بن سفيان يقول: سمعت علي بن سلمة يقول: سمعت  
سفيان بن عيينة يقول: رحم الله أبا حنيفة كان من المصلين، أعني أنه كان كثير  
الصلاة.

أنبأنا محمد بن أحمد بن رزق قال: حدثنا محمد بن عمر الجعابي قال: حدثني أبو بكر  
إبراهيم بن محمد بن داود بن سليمان القطان قال: حدثنا إسحاق بن البهلول قال:  
سمعت ابن عيينة يقول: ما مقلت عيني مثل أبي حنيفة.

**Yazid ibn Zuray' [d. 182 AH] would say when remembering Abu Hanifah:  
“How far have the grey mules flown with his fatwas!” (i.e. a figure of  
speech in the Arabic language which expresses widespread  
prevalence, means Hanafi fatawas were spreading widely)**

**[Tarikh baghdad, vol 15 page 476, chain is authentic]**

التشكيل -A +A ◀ ▶

ابن المديني يقول: كان يزيد بن زريع يقول: وذكر أبو حنيفة: هيهات طارت بفتياه  
البغال الشهب.

**A'mash [d. 148 AH] said to Abu Hanifah: “O Nu'man! What is your opinion regarding such-and-such an issue?”He replied: “Such-and-such”**

**He said : “From where do you say this?”**

**Abu hanifa replied: “You narrated to us from so-and-so such-and-such”**

**Al-'A'mash then said: “O group of jurists (fuqaha), you are the doctors, and we are the pharmacists”**

**[Al-Kamil, ibn 'Adi, vol 5 page 237, chain is hasan]**

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُبَيْدَةَ، حَدَّثَنَا الْمَرْفِيُّ إِسْمَاعِيلُ بْنُ يَحْيَى، حَدَّثَنَا عَلِيُّ بْنُ مَعْبُدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو  
الْجَزْرِيِّ، قَالَ: قَالَ الْأَعْمَشُ يَا نَعْمَانُ يَعْنِي أَبَا حَنِيفَةَ مَا تَقُولُ فِي كَذَا قَالَ كَذَا قَالَ: مَا تَقُولُ فِي كَذَا قَالَ كَذَا قَالَ  
مَنْ أَيْنَ قُلْتَ قَالَ أَنْتَ حَدَّثْتَنِي عَنْ فُلَانٍ عَنْهُ فَقَالَ الْأَعْمَشُ يَا مَعْشَرَ الْفُقَهَاءِ أَنْتُمْ الْأَطْبَاءُ وَنَحْنُ الصَّيَادِلَةُ.

**Yahya bin Maeen was asked, What do you say regarding the opinion of Abu hanifa and Al-Shafi'i? He said: “I do not think that a Muslim should consider the opinion of Al-Shafi'i. Considering the opinion of Abu Hanifa is more beloved to me than considering the opinion of Al-Shafi'i”**

**[Sawalat, ibn junaid, page 295]**

**This means the status of Abu Hanifa was greater than al-Shafi'i in the eyes of Yahya bin maeen.**

**Imam Dhahbi writes: “Indeed, Abu zakariya (ibn maeen) - May Allah have mercy on him - was Hanafi in furu' that's why he said this”**

**[Siyar Ailam, vol 11 page 88]**



٩٢ - قلت ليحيى بن معين : ترى أن ينظر الرجل في شيء من  
الرأى ؟ فقال : أئى رأى ؟ قلت : رأى الشافعى وأبى حنيفة ؟ فقال :  
ماأرى لمسلم أن ينظر في رأى الشافعى (٢) . ينظر في رأى أبى حنيفة ،  
أحب إلّى من أن ينظر في رأى الشافعى .

**Abu nu'aym Fadhl bin dukayn [d. 218 AH] said: "Abu Hanifa see the  
issues (of deen) very deeply"**

**[Tarikh baghdad, vol 15 page 472, chain is authentic]**

حدثنا محمد بن إسحاق الشقفي قال: حدثنا الجوهري قال: حدثنا أبو نعيم  
قال: كان أبو حنيفة صاحب غوص في المسائل.

**Yahya ibn Saeed also said,**

**"By Allah, i used to sit with Abu hanifa and hear from him. When i  
looked at his face, by Allah, i knew that he used to fear Allah"**

**[Tarikh baghdad, vol 15 page 482, chain is authentic]**

أخبرنا محمد بن أحمد بن رزق قال: حدثنا أحمد بن علي بن عمر بن حبيش الرازي  
قال: سمعت محمد بن أحمد بن عصام يقول: سمعت محمد بن سعد العوفي يقول:  
سمعت يحيى بن معين يقول: سمعت يحيى القطان يقول: جالسنا والله أبا حنيفة،  
وسمعنا منه، وكنت والله إذا نظرت إليه عرفت في وجهه أنه يتقي الله عز وجل.

**Abdullah ibn al-Mubarak [d. 181 AH] said: “I saw the most pious of people, the most devout of the people, the most learned of people, and the best faqih of people.... As for the best faqih, he is Abu hanifa” Then he said: “I have not seen anyone like him in fiqh”**

**[Tarikh baghdad, vol 15 page 469]**

**Ibn al-Mubarak said: “Abu Hanifa is a sign (of Allah), someone asked, O Abu Abdul Rahman (Ibn al Mubarak), He is sign in good or evil? He said: SILENT, the word "Ghayah" is used for evil, the word "Ayah" (Sign) is used for good (al Khayr) then he recited the verse "And We made the son of Marriam and his mother a sign" [23:50]**

**[Tarikh baghdad, vol 15 page 461]**

**Both the chains are authentic!**

سمعت حماد بن أحمد القاضي المروزي يقول: سمعت إبراهيم بن عبد الله الخلال يقول: سمعت ابن المبارك يقول: كان أبو حنيفة آية فقال له قائل: في الشريا أبا عبد الرحمن أو في الخير؟ فقال اسكت يا هذا فإنه يقال: غاية في الشر، وآية في الخير، ثم تلا هذه الآية: ﴿وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً﴾<sup>٢١</sup>

مزاحم يقول: سمعت عبد الله بن المبارك يقول: رأيت أعبد الناس، ورأيت أروع الناس، ورأيت أعلم الناس، ورأيت أفقه الناس فأما أعبد الناس فعبد العزيز بن أبي رواد، وأما أروع الناس فالفضيل بن عياض، وأما أعلم الناس فسفيان الثوري، وأما أفقه الناس فأبو حنيفة، ثم قال: ما رأيت في الفقه مثله.

**Ibn Jurayj (d. 150 AH) :**

**Rawh ibn Ubada said: I was with Ibn Juraj in 150 AH and the news of Abu Hanifa's death reached us. He (ibn jurayj) winced and pain seized him; then he said: "Means knowledge has gone" (Rawh) said: Ibn Jurayj died that same year (150)**

**[Tarikh baghdad, vol 15 page 463, chain is authentic]**

سمعت محمد بن عيسى ابن الطباع يقول: سمعت روح بن عباد  
يقول: كنت عند ابن جريج سنة خمسين، وأتاه موت أبي حنيفة  
فاسترجع وتوجع، وقال: أي علم ذهب. قال: ومات فيها ابن جريج.

**It was said to al-Qasim ibn Ma'n ibn 'Abdul Rahman ibn 'Abdullah ibn Mas'ood (d. 175 AH) :**

**"You are the descendant of 'Abdullah ibn Mas'ood (RA). Are you satisfied with being from the followers of Abu Hanifah?" He replied: "Men have not sat with anyone more beneficial than the company of Abu Hanifah"**

**Al-Qasim then said to him: "Come with me to him" So he came and when he sat with him, and he stayed with him [for a while], he said: "I have not seen the like of such"**

**Faraidhi added: Sulayman bin Abi sheikh said : "And Abu hanifa was pious and generous"**

**[Tarikh Baghdad, vol 15 page 462, all narrators are thiqaat]**

## **IMAM ABU HANIFA & IMAM IBN HIBBAN**

**Imam ibn Hibban surely had some negative view regarding Imam Abu hanifa But when he got to know that his own shuyookh used to fabricate narrations and attribute it to Abu hanifa, he retracted from his opinion and added Imam Abu hanifa in thiqaat (trustworthy)**

**He says about his shaykh "Abaa' bin Jaafar":**

**Abaa' bin Jaafar al-Nujairmi, sheikh who was in Basra, used to sit on Fridays near (imam) Saji in the masjid. One day I went to his house to test him, and he brought up things that he had narrated on the authority of Abu Hanifa, so he narrated a narration... he had attributed to Abu Hanifa more than three hundred narrations that Abu Hanifa had never narrated. So I said to him, O Sheikh, fear Allah and do not lie upon the Messenger of Allah (ﷺ) Then I got up and left him"**

**[Kitab al-Majruheen, vol 1 page 185]**

**Then Imam Ibn Hibban writes about "Yahya bin Unbasa";**

**Yahya bin Anbasa is a Dajjal, sheikh who fabricates narrations on the authority of Ibn Uyaynah, Dawud bin Abi Hind, Abu Hanifa and other TRUSTWORTHY (thiqaat) people. It is not permissible to narrate from him under any circumstances, nor to write down his narrations" Then ibn hibban mentioned a narration which he fabricated ... After mentioning a fabricated narration, ibn hibban writes: I don't like to write at length what is known among the scholars of Hadith regarding this matter and none of it is proven from the Prophet (ﷺ) (which Yahya attributes to Imam Abu Hanifa)**

**(Here, Imam ibn hibban clearly mentioned Abu hanifa with people like sufyan ibn uyaynah, Daud ibn abi hind and called them Trustworthy (thiqaat)**

**[Kitab al-Majruheen, vol 3 page 124]**

• يحيى بن عَنبَسَةَ شيخ دجال يضع الحديث على بن عِيْنَةَ وَدَاوُدَ  
بن أَبِي هِنْدٍ وَأَبِي حَنِيفَةَ وَغَيْرَهُمْ مِنَ الثَّقَاتِ لَا تَحِلُّ الرَّوَايَةُ عَنْهُ

## **IMAM ABU HANIFA & IMAM AHMAD**

**Imam Dhahabi narrates a report in his book 'Manaqib Abi Hanifah' from the book of Imam Ibn Kaas. Imam Ibn Kaas says:**

**Abu Bakr al-Marwazi narrated to me that he heard Imam Ahmad bin Hanbal say:**

**"In our view, it is not correct that Abu Hanifah called the Quran a creation."**

**Abu Bakr al-Marwazi says: I said, "O Abu Abdullah (Imam Ahmad), he (Abu Hanifah) is positioned at a high rank in knowledge" Imam Ahmad bin Hanbal then said:**

**"SubhanAllah! Abu Hanifah is positioned at such a lofty position of knowledge, piety, asceticism and generosity that Ahmad bin Hanbal**

**can never reach it. And he was flogged to accept the position of a judge."**

**[Manaqib Abu hanifa, Dhahabi, page 43, chain is authentic]**

قال ابن كاس: ثنا أبو بكر المروزي، سمعت أبا عبد الله أحمد بن حنبل، يقول: "لم يصح عندنا أن أبا حنيفة رحمه الله، قال: القرآن مخلوق، فقلت: الحمد لله يا أبا عبد الله، هو من العلم بمنزلة! فقال: سبحان الله! هو من العلم، والورع، والزهد، وإيثار الدار الآخرة بمحل لا يدركه فيه أحمد، ولقد ضرب بالسياط على أن يلي القضاء لأبي جعفر فلم يفعل" ٢٥

**Imam Abu hanifa was flogged for not accepting the position of a Qadhi\***

**When Ahmad bin Hanbal remembered this story [of Abu hanifa getting flogged] he would cry and say prayer of mercy for Abu Hanifa, because He (Ahmad) also went through the situation like this. (i.e. he was also lashed).**

**[Tareekh baghdad 15/449]**

وقال النخعي: حدثنا إبراهيم بن مخلد البلخي قال: حدثنا محمد بن سهل بن أبي منصور المروزي قال: حدثني محمد بن النضر قال: سمعت إسماعيل بن سالم البغدادي يقول: ضرب أبو حنيفة على الدخول في القضاء فلم يقبل القضاء قال: وكان أحمد بن حنبل إذا ذكر ذلك بكى وترحم على أبي حنيفة، وذلك بعد أن ضرب أحمد. ٢٥

**Yahya ibn Ma'in said ;**

**“I have not seen the like of Waki' [ibn al-Jarrah] (127 H – 196 H) and he used to give fatwa according to the opinions of Abu Hanifah”**

**Al-Intiqā' p. 211**

نا حڪم بن منذر بن سعيد، قال: نا يوسف بن أحمد بمكة، قال: نا  
أبو سعيد بن الأعرابي، قال: نا عباس الدوري، قال: سمعتُ يحيى بنَ  
معين يقول: ما رأيتُ مثلاً وكيع وكان يُفتي برأي أبي حنيفة .

**Imam Abu Jafar al-Baqir (d. 114 AH) :**

**“The narrator said: We were with Abu Ja`far Muhammad ibn Ali, then Abu Hanifa entered and asked him about some issues, and Muhammad ibn Ali answered him. Then Abu Hanifa came out and Abu Ja`far said to us: What a good guidance and character he has, and how great is his jurisprudence”**

**[Al-intiqā, page 124]**

**Scan :**

هرون عن أبي حمزة الثمالي قال كنا عند أبي جعفر محمد بن علي فدخل عليه أبو حنيفة  
فسأله عن مسائل فأجابه محمد ابن علي ثم خرج أبو حنيفة فقال لنا أبو جعفر ما أحسن  
هديه وسمته وما أكثر فقهه قال أبو يعقوب ومن رواية أبي حنيفة عنه ما حدثنا أبو الحسن

**Let's see what Imam ibn Abdul Bar concluded regarding the criticisms on Imam Abu Hanifa ;**

**"The correct view is that a person who has been proved to be reliable and leader (imam) in knowledge, then no criticism can be accepted regarding him, unless the criticizer gives solid proofs for his criticism. Because it should be assured that the heart of the one who is criticising, is free from all kinds of malice, jealousy, rivalry and enmity ... Only a bit of criticisms against a person who's been taken as an Imam by the ummah cannot be accepted as I have previously mentioned that the Salaf used to speak about each other out of anger and jealousy"**

**He also said: "Those who narrated from Abu Hanifa and praised him and accepted him as trustworthy are much more than those who criticized him"**



## Scans :

الناس» قال أبو عمر رحمه الله: " قد غلط فيه كثير من الناس وضلت فيه نابذة جاهلة لا تدري ما عليها في ذلك، والصحيح في هذا الباب أن من صحت عدالته وثبتت في العلم إمامته وبانت ثقته وبالعلم عنايته لم يلتفت فيه إلى قول أحد إلا أن يأتي في جرحته ببينة عادلة يصح بها جرحته على طريق الشهادات والعمل فيها من المشاهدة والمعاينة لذلك بما يوجب تصديقه فيما قاله لبراءته من الغل والحسد والعداوة والمنافسة وسلامته من ذلك كله، فذلك كله يوجب قبول قوله من (١٠٩٤) جهة الفقه والنظر، وأما من لم تثبت إمامته ولا عرفت عدالته ولا صحت لعدم الحفظ والإتقان روايته، فإنه ينظر فيه إلى ما اتفق أهل العلم عليه ويجتهد في قبول ما جاء به على حسب ما يؤدي النظر إليه، والدليل على أنه لا يقبل فيمن اتخذه جمهور من جماهير المسلمين إماما في الدين قول أحد من الطاعنين: إن السلف رضي الله عنهم قد سبق من بعضهم في بعض كلام كثير، منه في حال الغضب ومنه ما حمل عليه الحسد، كما قال ابن عباس، ومالك بن دينار، وأبو حازم، ومنه

**[Jami' bayan al-ilm wa fadhlulu, vol 2 page 1082]**

إلى آخره حرفا بحرف" قال أبو عمر رحمه الله: " الذين رووا عن أبي حنيفة ووثقوه وأثنوا عليه أكثر من الذين تكلموا فيه، والذين

**[Jami' bayan al-ilm wa fadhlulu, vol 2 page 1093]**

## **PROVING IMAMATE OF ABU HANIFA FROM SALAF :**

**Imam Abu dawud al-Sijistani (d. 275 AH) (author of Sunan) said :**

**“May Allah have mercy on Malik, he was an imam, may Allah have mercy on Al-Shafi’i, he was an imam, may Allah have mercy on Abu Hanifa, he was an imam”**

**[Jami’ Bayan al-ilm wa fadhluhu, #2196]**

**Scan :**

٢١٩٦ - حدثني عبد الله بن محمد بن يوسف قال: ثنا ابن رحمون قال:

سمعت محمد بن بكر بن داسة يقول: سمعت أبا داود سليمان بن

الأشعث السجستاني يقول: «رحم الله مالكا كان إماما، رحم الله



الشافعي كان إماما، رحم الله أبا حنيفة كان إماما»

**Imam ibn Abdul bar (d. 463 AH) in his other book, “al-intiqa” mentioned the names of at least 67 aimma who praised Imam Abu hanifa, those names are :**

**Abu Jafar al-Baqir (d. 114 AH), Hammad bin Abi sulayman (d. 120 AH), Muhammad bin Jabir (d. 127 AH), Ayyub al-Sakhtiyani (d. 131 AH), Mughira bin miqsam (d. 133 AH), Uthman bin Muslim al-bati (d. 143 AH), Abdullah bin Shubrumah (d. 144 AH), al-Amash (d. 148 AH), Zakariyah bin Abi zaiyda (d. 149 AH), Saeed bin Abi arubah (d. 150 AH), Ibn Jurayj (d. 150), Mas’ar bin kadam (d. 153 AH), Ma’mar bin rashid (d. 153 AH), Hasan bin Ammara (d. 153 AH), Zafar bin al-Hudhail (d. 158 AH), Yunus bin Abi ishaq (d. 159 AH), Malik bin Mughul (d. 159 AH), Shu'ba bin al-Hajjaj (d. 160 AH), Sufyan al-thawri (d. 161 AH), Zaiydah bin Qudamah (d. 161 AH), Israil bin Yunus (d. 162 AH), Qays bin Rabi' (d. 167 AH), Kharijah bin Musayb (d. 168 AH), al-Hasan bin Saleh (d. 169 AH), Zuhair bin Muawiyah (d. 173 AH), Qasim bin Ma'n (d. 175 AH), Qadhi shareek (d. 177 AH), Hammad bin Zaid (d. 179 AH), Khalid al-Wasiti (d. 179 AH), Abdullah ibn al-Mubarik (d. 181 AH), Qadhi Abu Yusuf (d. 182 AH), Yazid bin Zuray' (d. 182 AH), Yahya bin zakariyah bin abi Zaiyda (d. 183 AH), Nadhr bin Muhammad (d. 183 AH), Jarir bin Abdul hameed (d. 188 AH), Isa bin Yunus (d. 189 AH),**

**Sulayman bin Hayyan (d. 190 AH), Fadhal bin Musa al-Senani (d. 192 AH), Abu Bakr bin Ayyash (d. 193 AH), Sallam bin Salim (d. 194 AH), Shaqiq al-Balkhi (d. 194 AH), Waki' bin al-Jarrah (d. 196 AH), Yahya bin Saeed al-Qattan (d. 198 AH), Sufyan bin Uyaynah (d. 198 AH), Ali bin Asim (d. 201 AH), Yahya bin Adam (d. 203 AH), Muhammad bin idrees al-Shafi'i (d. 204 AH), Khalaf bin Ayyub (d. 205 AH), Hakam bin Hisham (d. 206 AH), Yazid bin Harun (d. 206 AH), Abu Muqatil Hafs (d. 208 AH), Shaddad bin Hakeem (d. 210 AH), Abdul Razzaq al-San'ani (d. 211 AH), Abu Abdul Rahman al-Muqri (d. 213 AH), Abdullah bin dawud al-khuraibi (d. 213 AH), Abu Asim al-Nabil (d. 214 AH), Fadhal bin Dukayn (d. 219 AH), Yahya al-hamani (d. 228 AH), Yahya bin maeen (d. 233 AH), Ibn Abi ruzmah (d. 241 AH).**

**After mentioning all these names, ibn Abdul Bar says :**

**"All of these people praised him (Abu hanifa) with different words. Abu Ya'qub Yusuf bin Ahmad Al-Makki (d. 388 AH) mentioned all of this in his book, which he collected on the virtues of Abu Hanifa and his narrations"**

**[Al-intiqa, page #124-137]**

**Scan next page >>**

ومن انتهى إلينا ثناؤه على أبي حنيفة ومدحه له عبد الحميد بن يحيى الحماني  
ومعمر بن راشد والنضر بن محمد ويونس بن أبي اسحاق واسرائيل ابن يونس  
وزفر بن الهذيل وعثمان البتي وجريز بن عبد الحميد وابو مقاتل حفص بن  
مسلم وأبو يوسف القاضي وسلم بن سالم ويحيى بن آدم ويزيد ابن هرون وابن  
أبي رزمة وسعيد بن سالم القداح وشداد بن حكيم وخارجة ابن مصعب  
وخلف بن ايوب وأبو عبد الرحمن المقرئ ومحمد بن السائب الكلبي والحسن بن  
عمارة وأبو نعيم الفضل بن دكين والحكم بن هشام ويزيد ابن زريع وعبد الله  
بن داود الحرابي ومحمد بن فضيل وزكريا بن أبي زائدة وابنه يحيى بن زكريا بن  
أبي زائدة بن وزائدة قدامة ويحيى بن معين ومالك ابن مغول وأبو بكر بن  
عياش وابو خلد الأحمر وقيس بن الربيع وأبو عاصم النبيل وعبد الله بن موسى  
ومحمد بن جابر الاصمعي وشقيق البلخي وعلى ابن عاصم ويحيى بن نصر كل  
هؤلاء أثنوا عليه ومدحوه بألفاظ مختلفة ذكر ذلك كله أبو يعقوب يوسف بن  
أحمد بن يوسف المكي في كتابه الذي جمعه في فضائل أبي حنيفة وأخباره حدثنا  
به حكم بن منذر رحمه الله

**Let's finish this pdf with the words of ibn Abdul Bar :**

فمن أراد قبول قول العلماء الثقات بعضهم في بعض فليقبل قول  
الصحابة بعضهم في بعض فإن فعل ذلك فقد ضل ضللا بعيدا

**“ Whoever wants to accept the words of  
trustworthy scholars on each other , let  
him accept the words of Sahaba on each  
other as well [like Rawafidh]. If he does  
that, he has gone far astray [misguided] ”**

**[Jami' Bayan ul-ilm, vol 2 page 1113]**

**May Allah have mercy on all the aimma of  
Ahlussunnah, Ameen ya Rabb ul-Aalameen.**